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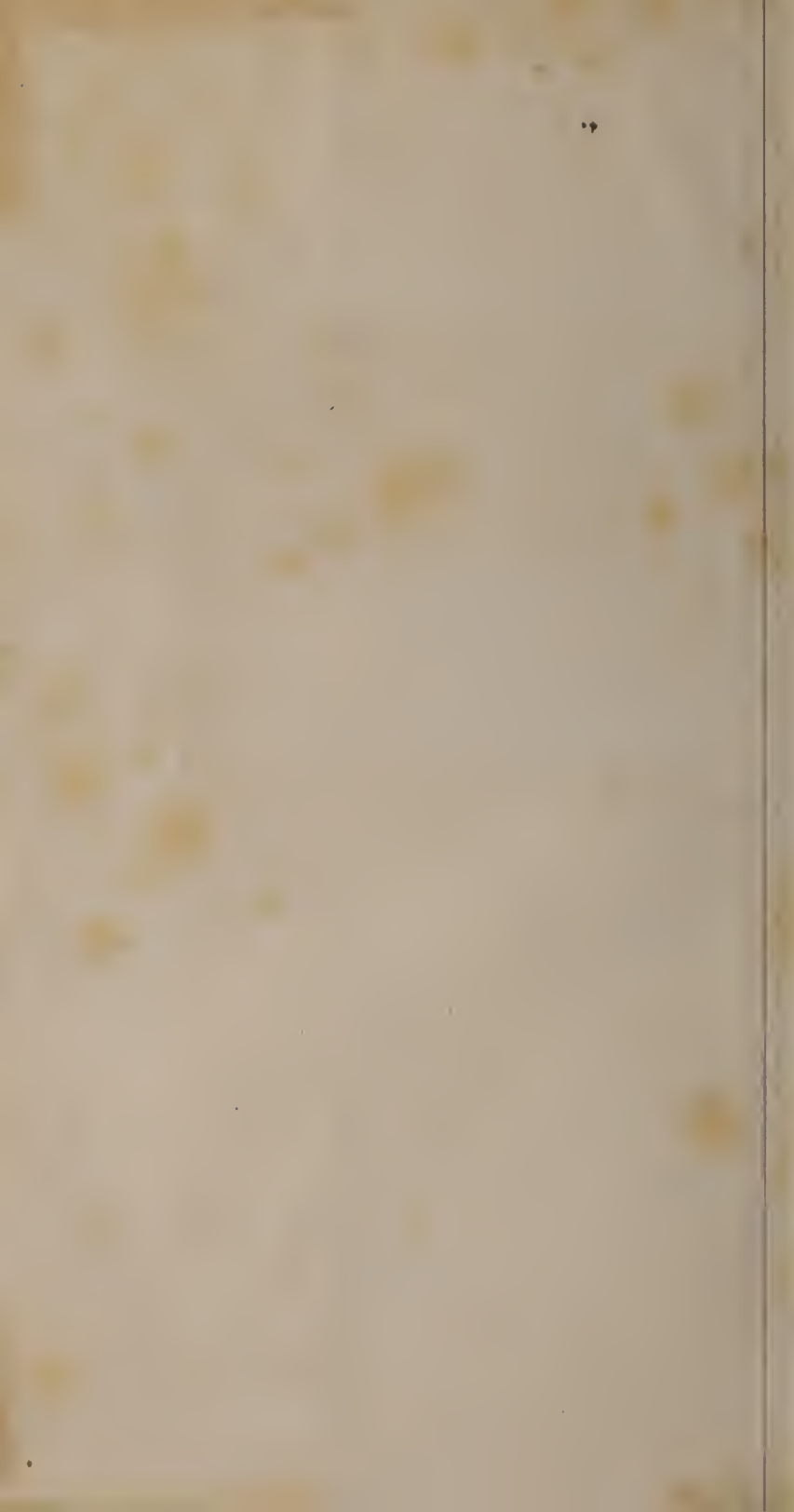
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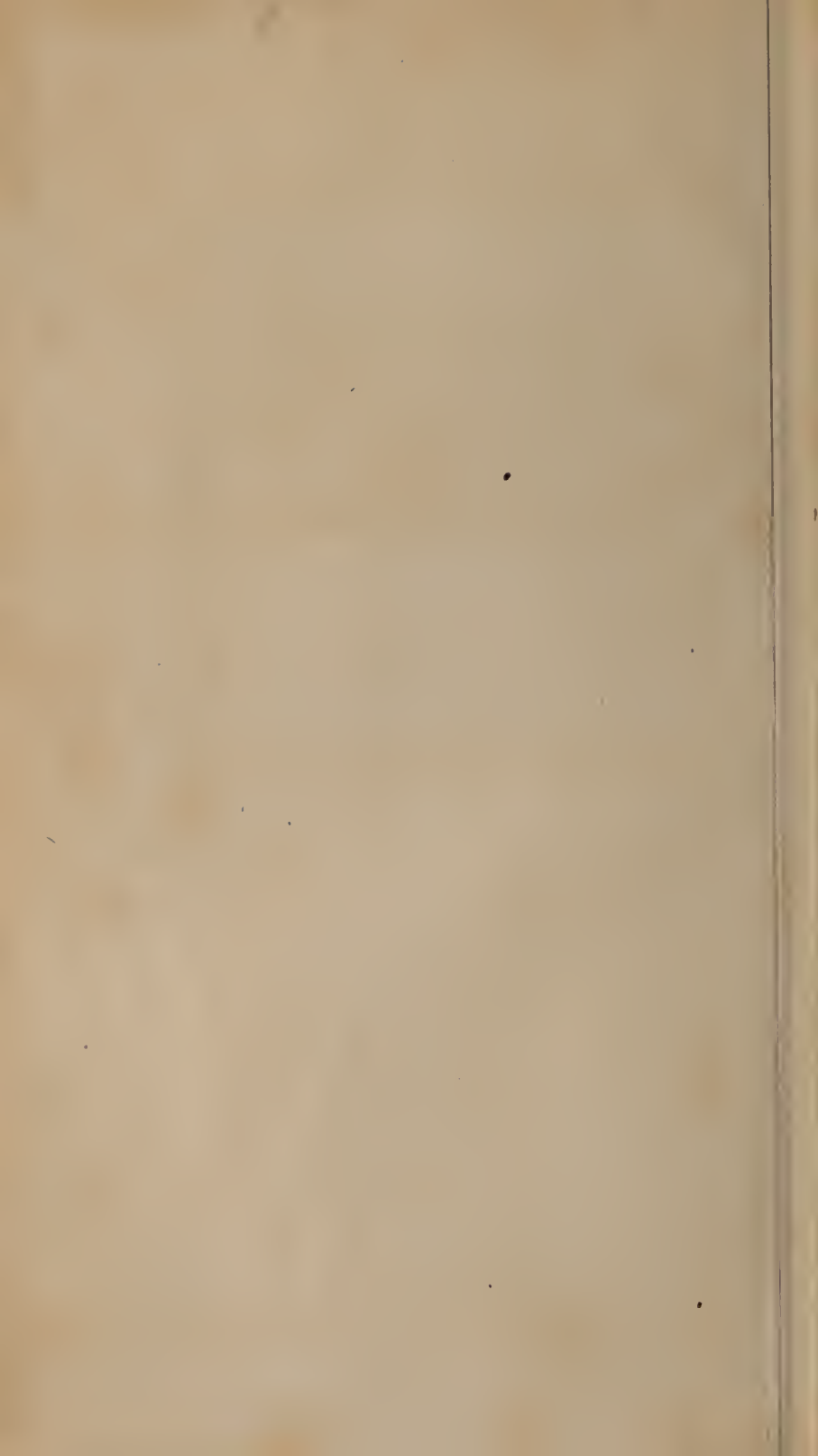
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THE  
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1855.

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# INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

- Abeih station, 5.  
 Abenakis, mission to, 14.  
 Adabazar—see Constantinople.  
 Adzna—see Aintab.  
 Adrianople—see Constantinople.  
 Ahmednuggur mission, 7, 29, 174-5, 206-10;  
 220, 344-6; annual survey, 7; converts, 7, 29;  
 tours, 7; admissions to the church, 29, 174;  
 annual report, 174; schools, 174; another church  
 formed, 97-8, 175; native pastors ordained, 97-8,  
 175; out-stations, 175, 206-10; changes, 175;  
 tour of Messrs. Ballantine and Barker, 206-10;  
 Wadala, 209; baptism, 220; Lakhiran, death  
 of, 344-6. See also Seroor.  
 Aintab station, 4, 76-7, 200, 271, 371-2; annual  
 survey, 4; theological school, 271; annual re-  
 port, 271; new church at, 77, 188; Killis, 76,  
 239, 272, 372; Adana, 273; Kessab, 76, 201,  
 238, 272; Antioch, 239, 272; Koordish move-  
 ment, 200; persecution, 108, 251; annual re-  
 port, 281-2; additions to the church, 189, 271,  
 372; movement among the Mohammedans,  
 371.  
 Aleppo station, 5, 139; annual survey, 5; labors  
 and results, 139; addition to the church, 139;  
 schools, 140.  
 American Board, survey of its missions, 1-14;  
 meetings in behalf of, 221, 284; annual meet-  
 ing of, 284, 289-311; finances, 284; next  
 meeting, 310.  
 Amoy mission, 9, 41-47, 186; 354-6; annual  
 survey, 9; hearers, 9; preaching, 10, 355;  
 additions to the church, 10, 186, 355; revival,  
 41, 354; converts, 41, 43, 186, 355; Peh-chui-  
 ia, 43; Chioh-he, 45, 186, 355-6; letter from  
 natives, 46; appeal for help, 356.  
 Anderson, Rev. Dr., letters from, 65, 97, 257.  
 Annual survey of missions, 1-14.  
 Arabkir station, 4, 54-6, 74-6, 152, 203-5, 276;  
 annual survey, 4; Margos, 54; Kevork, 74-5;  
 Nicogos, 54, 74; Kuzzel-bash, 55, 279; Pro-  
 testant Koordish chief, 55; Moslem converts,  
 279; Visit to Diarbekir, 75; opposition, 152,  
 277; additions to the church, 152, 278; Egin,  
 204-5, 278; manufactures at, 277.  
 Arcot mission, 8, 21; annual survey, 8; death of  
 Mrs. Scudder, 21.  
 Armenian mission, 4, 5, 14-16, 54-7, 74-81, 105-  
 11, 124, 142-52, 178-82, 188-9, 200-206, 235-  
 40, 251-2, 268-82, 330-40, 362, 371-2; annual  
 survey, 4, 5; press, 4, 5; schools, 4; church, 56,  
 105; signs of good, 78-9, 231; book distribu-  
 tion, 147; results of the year, 280; reinforce-  
 ments needed, 280; new movement among the  
 Armenians, 332; see also Aintab, Arabkir,  
 Cesarea, Constantinople, Ezroom, Kharpoot,  
 Marash, Marsovan, Smyrna, Tocat, Trebizond.  
 Ascension Island—see Micronesia.  
 Ascension Island, station at 10 26-23, 129-32, 219,  
 225-32, 282; sma'l pox, 10 27, 129, 219, 227,  
 282; school, 27, 236; pupil stolen, 28; war,  
 28, 230; prospect, 131, 219, 282; house burned,  
 131; inoculation, 130, 228; arrival of Mr.  
 and Mrs. Doane, 250.  
 Assyrian mission, 6, 111-14, 153, 188, 206-7, 220,  
 233-4, 341-2, 361-2; annual survey, 6; inter-  
 course with Mohammedans, 6; opposition,  
 113; annual report, 153; death of Dr. L-bdell,  
 188; annual meeting, 220; additions to the  
 church, 220. See also Mosul and Diarbekir.  
 Baptist Missionary Union, 241.  
 Batticotta—see Ceylon.  
 Bebek—see Constantinople.  
 Beirut station, 5, 189, 312; additions to the  
 church, 189; need of help, 312.  
 Bennington—see Choctaws.  
 B'hamdun, 5, 251, 281.  
 Bhingar—see Ahmednuggur.  
 Bibliographical notices, 57-8, 82-6, 368.  
 Bombay mission, 7, 156, 175-8; annual survey,  
 7; signs of progress, 7; schools, 7; press, 7;  
 death of Mr. Hume, 156, 175-8.  
 Broosa—see Constantinople.  
 Canton mission, 9, 22-3, 69-72, 116-18, 167-3,  
 232-3, 250, 283, 318, 346-8, 356-7; annual  
 survey, 9; press, 9; insurgents, 9, 22, 116,  
 167, 233, 347; the war, 250, 283, 318, 347;  
 annual report, 69; progress, 71; review of  
 twenty-one years, 70-72; letter from Mr. Ma-  
 cy, 356; foreign intervention, 117-18; preach-  
 ing and labor, 346, 356; visit to Fuh-shan, 233;  
 census, 346; U. S. commissioner, 117; cha-  
 ge in respect to foreigners, 318; Liang Afah, de-  
 th of, 250.  
 Cesarea station, 4, 77-8, 149-51, 179-81, 236-  
 3, 273, 334-5, 364; Hadjin, 78; visit to Evkera,  
 77; school, 237, 273; Dr. Jewett's visit, 149-  
 51; additions to the church, 181, 273; favor-  
 able signs, 179, 237; inquiry, 180, 236; preach-  
 ing, 180; burial of a Protestant, 331; annual  
 report, 273; Yuzgat, 237, 334; Turkish wo-  
 men, 237; injustice of Turks, 335; Everek,  
 364.  
 Ceylon mission, 9, 48-52, 60, 168-71, 187, 219,  
 250-1, 283, 342-4; annual survey, 9; churches,  
 9, 284; schools, 9, 49, 50, 60, 187, 219; press,  
 9; temperance, 48; opposition, 49; annual  
 meeting, 50; Native Evangelical Society, 48;

- notices of natives, 51, 284; additions to the church, 60-1, 220; marriages, 60; death of Mr. Poor, 163; cholera and small pox, 169, 187, 219, 251, 283; death of a Christian native, 170, 219; seminary, 187-8; Odooville boarding school, 343.
- Cherokees, mission to, 12, 189, 263-4, 350; annual survey, 12; schools, 12, 263-4; additions to the church, 12, 189, 350; press, 12, 264; annual report of, 263-4, 350; temperance, 350.
- Choctaws, mission to, 11, 12, 124, 154, 218, 250, 262-3; annual survey, 11-12; admissions to the church, 12, 154, 218, 250, 262; contributions, 12, 263; temperance law, 12; schools, 12, 263; church formed, 124; Lenox, 124, 154, 263; annual report of, 262-3.
- Constantinople station, 4, 14-16, 78-80, 109, 142-47, 268-70, 284; change of residence, 14; inquirers, 15, 16, 79; encouragement, 78-9; death of Mrs. Everett, 80-1, 269; death of Mr. Benjamin, 109, 142-7, 269; native labor, 147, 332; Broosa, 220, 270, 330-31; annual report, 268-70; Hass-keuy, 269; Pera, 269; Scutari, 269; revival in boarding school, 284; church at Broosa, 330; persecution at Demirdesh, 331; Nicomedia, 331; Adabazar, 331.
- Church Missionary Society, 213.
- Dakotas, mission to, 12, 125, 154, 264; annual survey, 12; changes, 12; church formed, 12; school, 12, 264; addition to the church, 125, 264; attendance, 154, 264; annual report, 264.
- Demirdesh—see Constantinople.
- Departure of missionaries, 29, 61, 157, 221, 284, 318, 350, 372.
- Diarbekir station, 6, 75, 206-7, 220, 233-4, 341-2; visit of Mr. Dunmore, 75; Pasha cured, 234; annual report of, 206; prospects, 234, 342; additions to the church, 220; Haine, 341; dispensary, 234; Couterbul, 342; Koords, 341.
- Divrik—see Kharpoat and Tocat.
- Dole, Rev. N., death of, 253.
- Donations, 29, 61, 91, 125, 157, 189, 221, 253, 255, 319, 350, 373.
- Dwight—see Cherokees.
- Egin—see Arabkir.
- Erzroom station, 4, 5, 181-2, 276, 313, 335-38, 362; quiet in the city, 181, 276; Moosh, work at, 182, 276; Khanoos, progress at, 182, 276; Mr. Richardson's impressions, 313; the war, 313-14, 337, 362; persecution, 335; cholera, 362.
- Fairfield—see Cherokees.
- Fuh-chau mission, 10, 23-26, 168, 232, 370; annual survey, 10, 168; preaching, 10, 168, 370; schools, 10, 370; press, 10; visit to Toungh city and the Rapids, 23-26; foreign trade, 232.
- Goon mission, 2, 29, 33-38, 59, 99-104, 197-8, 20, 231, 325-7, 370; annual survey, 2; additions to the church, 2, 29, 37; visit to River Nazareth, 33-35; visit to a Pangwe town, 103; journals of Mr. Bushnell, 35-38, 99-104, 197-8; schools, 36, 59, 104, 284, 327, 370; war, 101-103, 197; novel interference, 103; marriage, 197; intemperance, 198; preaching, 220, 284, 327; death of Mrs. Pierce, 221; call for help, 325; religious interest, 370.
- Gawar station, 6, 17, 53, 124, 155, 318, 360-1; annual survey, 6; death of Mr. Crane, 17; death of his son, 18; opposition of the Bishop, 53; Deacon Tamo imprisoned, 53; the Pasha, 54; schools, 124, 155; preaching, 360; labors of native helpers, 361.
- Greece, mission to, 3, 81-2, 155; annual survey, 3; cholera, 81; death of Mr. King's daughter, 82.
- Hakodadi, description of, 86-8.
- Haine—see Diarbekir.
- Hasbeiya station, 5, 136; annual report, 136; erection of a church, 137.
- Hass-keuy—see Constantinople.
- Ifumi—see Zulus.
- Inandi—see Zulus.
- Iroquois, the, book noticed, 368.
- Japan, 86-8.
- Jews, mission to, 3, 89-91, 140-2, 198-200, 252; annual survey, 3; translation of the Bible, 4; schools, 90, 140, 199, 252; interesting conversion, 89-90, 141, 200; Thessalonica, 91, 198; interest, 141, 199; Jewish book, 198; persecution, 252.
- Kessab—see Aintab.
- Khanoos—see Erzroom.
- Kharpoat, 75, 277, 279, 338-40; encouragement, 310; Ali Gako, 339-40; church formed at Divrik, 338; Chimishgezek, 339; a tried workman, 339.
- Killis—see Aintab.
- Kolapoor mission, 8, 173-4, 371; annual survey, 8; annual report, 173; preaching, 8, 173; schools, 8, 174; favor of the native government, 371.
- Koom Kapoo—see Constantinople.
- Lenox—see Choctaws.
- London Missionary Society, 215, 244.
- Madagascar, 121.
- Madras mission, 8, 22, 156, 187, 211; annual survey, 8; church, 8; schools, 8; press, 8; love feast, 22; death of Dr. Scudder, 156, 211; additions to the church, 187.
- Madura mission, 8, 59-60, 114-16, 123, 156, 171-3, 349, 357-9; annual survey, 8; village congregations, 8, 115, 124, 358-9; schools, 8, 172; churches, 8, 156, 172; additions to the churches, 60, 116, 123, 157, 349, 359; church formed, 156; annual report, 171-3; Native Evangelical Society, 172; Cumbum valley, 357-8.
- Mandahasalie, 358.
- Manepy—see Ceylon.
- Marash, 105, 201, 233, 251, 273, 281, 349; church formed, 105; preaching, 106, 282.
- Marsovan station, 4, 178, 275, 363-4; dishonest Protestants, 178; return of Mr. and Mrs. Bliss, 363; cholera, 364.
- Moosh—see Erzroom.
- Mosul station, 6, 111-14, 153, 188, 361-2; Koordish rebellion, 111; the Pope, 114; death of Dr. Lobdell, 188; cemetery, 112; progress, 154, 361-2; protestant not to be bought, 153; preaching to Moslems, 362.
- Micronesia mission, 10, 26-28, 89, 124, 129-32, 218, 225, 232, 250, 261, 282; annual survey, 10; see also Ascension Island, and Strong's Island.
- Natal district, 3.
- Nestorian mission, 6, 17-20, 52-4, 72-4, 124, 155, 314-18, 359-61, 371; annual survey, 6; revivals, 6; interest, 52; schools, 6, 124, 316, 371; persecutions, 18-20, 72-3; the war, 52; oppression, 52; seminaries, 73, 156; Dea. Yonan, 73, 360; opposition of the Persian government, 314-18, 360; communion season, 317; marriage of converts, 318, 371; labors of native assistants, 360; Priest Abraham, 360. And see Gawar.

Nicomedia—see Constantinople.  
Niger river, exploration of, 120.

Ojibwas, mission to, 13, 118–20, 189, 265; annual survey, 13; temperance, 13, 120, 189, 265; treaty, 119; school, 119, 265; additions to, 189, 265.

Oroomiah—see Nestorian mission.

Paris Society of Evangelical Missions, 249.

Pera—see Constantinople.

Presbyterian Board of Missions, 216.

Rodosto—see Constantinople.

Sandwich Islands, 10, 11, 132–4, 165–7, 218, 240, 250, 321–25, 353–4; annual survey, 10; small pox, 11; churches, 11, 132, 322; converts, 11; contributions, 11, 132, 325; death of the king, 133, 321; influence of seamen, 165; anniversaries, 166; Romanism, 167; morals of the people, 322, 325; condition of the people, 166; arrival of missionaries, 218; wants of Kau, 240; death of Mrs. Conde, 250, 321; state of religion, 322; education, 323; twenty years' review by Mr. Coan, 323–25; death of Mr. Kinney, 354; reception of Mr. Shipinan at Kau, 353–4.

Satara mission, 7, 8, 283; annual survey, 7; schools, 8; Mrs. Graves's school, 283.

Scotland, Church of, missions, 249.

Scotland, Free Church of, missions, 248.

Scutari—see Constantinople.

Senecas, mission to, 13, 125, 189, 265–7; annual survey, 13; revivals, 13, 125; schools, 13, 125, 266; progress, 13, 125, 267; press, 13; additions to the church, 189, 267; annual report, 265–7.

Seroor station, 7, 211; annual report, 211.

Shanghai mission, 10, 47–8, 61, 89, 211–13, 348–9; annual survey, 10; the war, 61, 89; tours by Mr. Aitchison, 211, 348–9; present state of affairs, 213.

Sidon station, 5, 135; opposition, 135; attendance of Moslems, 136; annual report, 135.

Sivas station, 4, 124, 149, 151, 203, 235, 273–4; description of Sivas, 149; encouragement at, 151, 203; state of things at, 235.

Smyrna (Armenian) station, 4, 56–7, 271, 365,

372; church at Thyatira, 56, 271, 365; Moslem favor, 366.

Strong's Island, station at, 10, 124, 218, 261; schools, 124; death of the King, 218; Captain Handy, 261.

Syrian mission, 5, 59, 104–5, 133–40, 189, 251, 284, 311, 367, 372; annual survey, 5; annual meeting, 251; schools, 5, 189, 367; press, 5; death of Mrs. Foot, 59; want of missionaries, 311; qualifications for the Arab field, 311; Ain Zehalta, 367, 372.

Thessalonica—see Jews.

Thompson, Rev. A. C., letters from, 161–5, 193–7.

Tillipally—see Ceylon.

Tocat station, 4, 148–52, 188, 236, 274, 318, 332–34; Divrik, 338; Dr. Jewett's tour to Sivas and Cesarea, 148–51; theological students, 151, 236, 333; progress, 188, 236, 274, 318; annual report, 274; church, 275; conversion of a Vartabed, 333; Turkish soldiers, 333–4.

Trebizond station, 4, 109–10, 178–9, 275, 363; annual report, 275; church formed, 110; earnest inquirer, 110; seriousness, 179; the war, 179; a new opening, 363.

Tripoli station, 5, 59, 137–8; death of Mrs. Foot, 59; annual report, 104; first fruits, 137; persecution, 138.

Turkish Missions Aid Society, 182–6.

Tuscaroras, mission to, 13, 14, 91, 125, 154, 267–8; annual survey, 13; contributions, 13; church, 14, 154, 267; school, 13, 91, 267–8; temperance, 91; annual report, 267–8.

Umtwalumi—see Zulus.

United Presbyterian missions, 246.

Wudaley—see Ahmednuggur.

Yuzgat—see Cesarea.

Zulus, mission to, 3, 38, 40, 59, 134, 186, 251, 327–30; annual survey, 3; Umtwalumi, 38–9, 186; heathen perverseness, 39; woman's lot, 40; removal of the natives, 59; indifference to the gospel, 134, 251; intemperance, 135; religion of the Zulus, 327; Zulu beggar, 328; six months' mail, 329; appeal for missionaries, 329.

## INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

- Abbe, B. R., 284.  
 Abbe, Mrs., 284.  
 Abraham, Andrew, 3.  
 Abraham, Mrs., 3.  
 Adams, Mrs. Sarah C., 3.  
 Adams, Henry M., 2.  
 Agnew, Miss Eliza, 9, 258.  
 Aiken, Edward, 372.  
 Aiken, Mrs., 372.  
 Aiken, Miss L. M., 11.  
 Aitchison, Wm., 10, 47, 211, 348.  
 Alexander, W. P., 11, 89.  
 Alexander, Mrs., 11.  
 Allen, O. P., 372.  
 Allen, Mrs., 372.  
 Andrews, C. B., 11, 241.  
 Andrews, Mrs., 11.  
 Archer, E. A., 12.  
 Arms, Miss Maria P., 12.  
 Backus, Miss Elizabeth, 12.  
 Bailey, Edward, 11.  
 Bailey, Mrs., 11.  
 Baldwin, Caleb C., 10, 23, 168.  
 Baldwin, Mrs., 10.  
 Baldwin, Dwight, 10.  
 Baldwin, Mrs., 10.  
 Baldwin, William O., 11, 29, 218.  
 Ball, Dyer, 9, 69, 356.  
 Ball, Mrs., 9.  
 Ball, J. N., 4, 77, 150, 273, 318, 334.  
 Ball, Mrs., 4, 334.  
 Ballantine, H., 7, 29, 65, 97, 174, 175, 207, 220, 344.  
 Ballantine, Mrs., 7, 65, 174, 209.  
 Barker, William P., 7, 65, 174, 175, 207, 220.  
 Barker, Mrs., 7, 209.  
 Beebee, Albert G., 4, 105, 107, 201, 238, 251, 231, 349.  
 Beebee, Mrs., 4.  
 Benjamin, Nathan, 4, 109, 142, 269.  
 Benjamin, Mrs., 4, 143.  
 Bennet, Miss Hannah, 11.  
 Benton, W. A., 5, 251, 284, 312.  
 Benton, Mrs., 5.  
 Best, Jacob, 2, 59, 220.  
 Best, Mrs., 2.  
 Bird, William, 5, 311.  
 Bird, Mrs., 5.  
 Bishop, Artemas, 11.  
 Bishop, Mrs., 11.  
 Bissell, Lemuel, 7, 99, 175, 211.  
 Bissell, Mrs., 7.  
 Bliss, Asher B., 13, 125, 189, 266.  
 Bliss, Mrs., 13.  
 Bliss, Edwin E., 4, 363.  
 Bliss, Mrs., 4, 363.  
 Bliss, Isaac G., 4, 221, 294, 310.  
 Bliss, Mrs., 4.  
 Blodgett, Henry, 10, 47, 89, 372.  
 Blodgett, Mrs., 372.  
 Boing, E. L., 12, 262.  
 Boing, Mrs., 12.  
 Bond, Elias, 10.  
 Bond, Mrs., 10.  
 Bonney, Samuel W., 9, 22, 69, 294.  
 Bowen, George, 7, 99.  
 Breath, Edward, 6, 18, 52, 155.  
 Breath, Mrs., 6.  
 Brewster, Mrs. Mary G., 9, 69.  
 Bridgman, Elijah C., 9, 10, 61, 70.  
 Bridgman, Mrs., 9, 10, 61.  
 Briggs, Miss Mary, 12.  
 Brown, Miss Lydia, 11.  
 Britto, Miss Cinderilla, 13.  
 Burgess, Ebenezer, 7, 176, 221, 294.  
 Burgess, Mrs., 176.  
 Burnell, Thomas S., 9, 50, 169, 219, 258.  
 Burnell, Mrs., 9.  
 Bushnell, Albert, 2, 29, 35, 99, 197, 284, 325.  
 Bushnell, Mrs., 2, 104, 284.  
 Byington, Cyrus, 11, 262, 303.  
 Byington, Mrs., 11.  
 Calhoun, S. H., 5, 312.  
 Calhoun, Mrs., 5.  
 Chamberlain, J. D., 11, 303.  
 Chamberlain, Mrs., 11.  
 Chamberlain, Mrs. M. P., 11.  
 Chandler, J. E., 8.  
 Chandler, Mrs., 8.  
 Cheney, Miss Sarah, 5.  
 Child, Miss P. G., 11.  
 Clark, E. W., 11, 250.  
 Clark, Mrs., 11.  
 Clark, William, 4, 55, 152, 203, 276, 338.  
 Clark, Mrs., 4.  
 Clark, Miss Harriet S., 13.  
 Coan, G. W., 6, 52, 72, 314.  
 Coan, Mrs., 6.  
 Coan, Titus, 10, 165, 323, 354.  
 Coan, Mrs., 10.  
 Cochran, Joseph G., 6, 18, 52, 124.  
 Cochran, Mrs., 6.  
 Conde, Daniel T., 11, 250.  
 Conde, Mrs., 11, 250, 321.  
 Copeland, C. C., 12, 154, 303.  
 Copeland, Mrs., 12.  
 Copeland, H. K., 11, 303.  
 Copeland, Mrs., 11.  
 Crane, Edwin H., 6, 17, 21, 53, 298.  
 Crane, Mrs., 6, 17.  
 Crane, Oliver, 4.  
 Crane, Mrs., 4.  
 Cummings, Seneca, 10, 23, 168.  
 Cummings, Mrs., 10.  
 Dada, Miss H. A., 373.  
 DeForest, H. A., 5, 294, 310.  
 DeForest, Mrs., 5.  
 Denny, Miss M. E., 12.  
 Doane, Edward T., 10, 89, 250.  
 Doane, Mrs., 10, 89, 250.  
 Dodd, E. M., 3, 318.  
 Dodd, Mrs., 3.  
 Döhne, Jacob L., 3, 134.  
 Döhne, Mrs., 3.  
 Dole, Daniel, 11.  
 Dole, Mrs., 11.  
 Doolittle, Jus us, 10, 168.  
 Doolittle, Mrs., 10.  
 Doty, Elihu, 9, 41, 43, 186, 354.  
 Doty, Mrs., 9.  
 Dunmore, G. W., 4, 6, 54, 74, 152, 206, 279, 338.  
 Dunmore, Mrs., 4, 6, 206, 338.  
 Dwight, H. G. O., 4, 14, 78, 109, 220, 331.  
 Dwight, Mrs., 4, 15.  
 Eddy, William W., 5, 139, 251, 297.  
 Eddy, Mrs., 5, 139.  
 Edwards, Miss Jerusha, 13.  
 Edwards, John, 11, 262, 303.  
 Edwards, Mrs., 11.  
 Emerson, John S., 11.  
 Emerson, Mrs., 11.  
 Everett, Joel S., 4, 81, 110, 147.  
 Everett, Mrs., 4, 80, 269.  
 Fairbank, Samuel B., 7, 99.  
 Farnsworth, W. A., 4, 77, 78, 150, 179, 236, 273, 364.  
 Farnsworth, Mrs., 4, 365.  
 Farrar, Miss Cynthia, 7, 174.  
 Fay, Miss Catharine, 12.  
 Fisk, Miss Fidelia, 6.  
 Foot, Horace, 5, 59, 104, 139, 294.  
 Foot, Mrs., 5, 59, 104, 251.  
 Ford, J. Edwards, 5, 76, 139.  
 Ford, Mrs., 5.  
 Ford, George, 8, 294.  
 Ford, Mrs., 8.  
 Ford, Henry A., 2, 36, 38.  
 Gaston, Miss C. A., 373.



- Gleason, Anson, 13, 267.  
 Gleason, Mrs., 13.  
 Goodell, William, 4, 15, 80, 284  
 Goodell, Mrs., 4.  
 Goodell, Edwin, 4, 124, 151.  
 Goodell, Mrs., 4.  
 Goodell, Miss Isabella, 221.  
 Goulding, Miss Harriet, 11.  
 Graves, Mrs. M. L., 7, 283  
 Green, Samuel F., 9, 168, 187.  
 Grout, Aldin, 3, 186.  
 Grout, Mrs., 3.  
 Grout, Lewis, 3, 59.  
 Grout, Mrs., 3.  
 Gulick, L. H., 10, 26, 219, 225,  
 250, 282.  
 Gulick, Mrs., 10, 27, 226, 283.  
 Gulick, Peter J., 11.  
 Gulick, Mrs., 11.  
 Hall, Benjamin F., 13.  
 Hall, Mrs., 13.  
 Hall, Miss Lois W., 12, 263.  
 Hall, Sherman, 13, 118, 265.  
 Hall, Mrs., 13.  
 Hall, William, 13, 267.  
 Hall, Mrs., 13.  
 Hall, Miss Mary A., 13.  
 Hamlin, C., 4, 269, 330.  
 Hamlin, Mrs., 4.  
 Hancock, Miss E. Y., 373.  
 Harris, Miss M. A., 6, 18.  
 Hartwell, Charles, 10, 168.  
 Hartwell, Mrs., 10.  
 Haskell, H. B., 372.  
 Hastings, Eurotas P., 9, 61, 187.  
 Hastings, Mrs., 9.  
 Haynes, Miss Melvina, 4.  
 Hazen, Allen, 7, 98, 175.  
 Hazen, Mrs., 7.  
 Herrick, James, 8, 156, 157, 161,  
 162, 193, 194, 195, 196.  
 Herrick, Mrs., 8, 162.  
 Herrick, H. P., 2, 37, 99, 221,  
 284, 325  
 Herrick, Mrs., 2, 37.  
 Hinsdale, Mrs. Sarah C., 4.  
 Hitchcock, H. R., 11, 29, 218.  
 Hitchcock, Mrs., 11, 29, 218.  
 Hobbs, S. L., 12, 124, 154, 263,  
 303.  
 Hobbs, Mrs., 12.  
 Hoisington, H. R., 9.  
 Hoisington, Mrs., 9.  
 Hotchkin, E., 11.  
 Hotchkin, Mrs., 11.  
 Hotchkin, John J., 12.  
 Howland, William W., 9, 250,  
 259, 260.  
 Howland, Mrs., 9.  
 Hume, R. W., 7, 156, 175.  
 Hume, Mrs., 7, 156, 176, 178.  
 Hunt, P. R., 8.  
 Hunt, Mrs., 8.  
 Hurd, Isaac N., 8, 22.  
 Hurd, Mrs., 8.  
 Hurter, G. C., 5.  
 Hurter, Mrs., 5.  
 Ireland, W., 3.  
 Ireland, Mrs., 3.  
 Jewett, Fayette, 4, 124, 148, 188,  
 235, 236.  
 Jewett, Mrs., 4, 188  
 Johnson, Edward, 11.  
 Johnson, Mrs., 11.  
 Johnson, Stephen, 10.  
 Johnson, Mrs., 10.  
 Johnston, T. P., 4.  
 Johnston, Mrs., 4.  
 Joralmon, John S., 372.  
 Joralmon, Mrs., 372.  
 Kent, Miss Mary, 13.  
 Ker, Miss Sarah, 11.  
 King, Jonas, 3, 81, 155, 269, 296.  
 King, Mrs., 3.  
 Kingsbury, Cyrus, 11, 250, 263,  
 303  
 Kingsbury, Mrs., 11.  
 Kinney, Henry, 11, 21, 240, 321,  
 353.  
 Kinney, Mrs., 11, 353-4.  
 Knapp, George C., 372.  
 Knapp, Mrs., 372.  
 Ladd, Daniel, 4, 56, 270, 271,  
 365.  
 Ladd, Mrs., 4.  
 Lansing, A. G., 12, 304.  
 Lansing, Mrs., 12.  
 Lathrop, Edwin, 373.  
 Lathrop, Mrs., 373.  
 Libby, Samuel T., 11.  
 Lindley, Daniel, 3.  
 Lindley, Mrs., 3.  
 Little, Charles, 8, 156.  
 Little, Mrs., 8.  
 Lobdell, Henry, 6, 111, 153, 154,  
 188, 297.  
 Lobdell, Mrs., 6, 188, 362.  
 Lord, Miss L. H., 12.  
 Lord, Nathan L., 9, 187, 258.  
 Lord, Mrs., 9.  
 Lyman, D. B., 10.  
 Lyman, Mrs., 10.  
 Lyons, Lorenzo, 10, 132.  
 Lyons, Mrs., 10.  
 Lyons, J. L., 61, 251, 312, 367.  
 Lyons, Mrs., 61, 367.  
 Macy, William A., 9, 29, 346,  
 356.  
 Marsh, Samuel D., 3.  
 Marsh, Mrs., 3.  
 Marsh, Dwight W., 6, 17, 114,  
 153, 188, 220.  
 Marsh, Mrs., 6, 188, 362.  
 McCormick, Miss Harriet, 11.  
 McKinney, Silas, 3.  
 McKinney, Mrs., 3.  
 McMillan, G. W., 8.  
 McMillan, Mrs., 8.  
 Meigs, H. C., 9, 49, 163, 258, 259,  
 260, 283.  
 Mellen, William, 3, 38.  
 Mellen, Mrs., 3.  
 Mills, Cyrus T., 9, 221, 294.  
 Mills, Mrs., 9.  
 Morgan, H. B., 3, 91, 140, 196,  
 365, 367.  
 Morgan, Mrs., 3, 91.  
 Munger, S. B., 7, 174, 175, 283  
 Munger, Mrs., 7.  
 Muzzy, C. F., 8, 157.  
 Muzzy, Mrs., 8.  
 Noyes, Joseph T., 8, 60, 114,  
 157, 357.  
 Noyes, Mrs., 8.  
 Nutting, G. B., 4, 188.  
 Nutting, Mrs., 4.  
 Nutting, David H., 6, 75, 206,  
 233, 341.  
 Nutting, Mrs., 6, 75, 206.  
 Osunkhirhine, P. P., 14.  
 Orr, James, 12.  
 Orr, Mrs., 12.  
 Paris, John D., 10, 240, 353.  
 Paris, Mrs., 10.  
 Parker, B. W., 11.  
 Parker, Mrs., 11.  
 Parsons, Justin W., 3, 89, 140,  
 199, 252.  
 Parsons, Mrs., 3, 141.  
 Parsons, Benjamin, 4, 124, 151,  
 203, 235, 273.  
 Parsons, Mrs., 4, 124.  
 Peabody, Josiah, 4, 181, 335, 362.  
 Peabody, Mrs., 4, 362.  
 Peck, Miss Abigail, 13.  
 Peet, Lyman B., 10, 168, 232.  
 Peet, Mrs., 10.  
 Perkins, Justin, 6, 72, 124, 317.  
 Perkins, Mrs., 6.  
 Perkins, George A., 4, 105, 201,  
 238, 281.  
 Perkins, Mrs., 4.  
 Pettibone, Ira F., 221.  
 Pierce, E. J., 2, 221.  
 Pierce, Mrs., 2, 29.  
 Pierson, George, 10, 219, 261.  
 Pierson, Mrs., 10, 29, 219, 261.  
 Pierson, William E., 12, 21.  
 Pixley, Stephen C., 372.  
 Pixley, Mrs., 372.  
 Plumer, Alexander R., 61.  
 Plumer, Mrs., 61.  
 Pogue, John F., 11.  
 Pogue, Mrs., 11.  
 Poor, Daniel, 9, 48, 50, 168, 170,  
 219.  
 Poor, Mrs., 9.  
 Potter, Joshua, 13, 267.  
 Potter, Mrs., 13.  
 Potter, William S., 12.  
 Powers, P. O., 4, 124, 178, 275,  
 363.  
 Powers, Mrs., 4, 275.  
 Pratt, A. T., 4, 238.  
 Pratt, Mrs., 4.  
 Preston, Ira M., 2, 33.  
 Preston, Mrs., 2.  
 Pruden, Miss H. E., 11, 12.  
 Pulsifer, Charles, 13, 118, 189,  
 265.  
 Pulsifer, Mrs., 13.  
 Ranney, T. E., 12, 264, 350.  
 Ranney, Mrs., 12, 264.  
 Rendall, John, 8, 59, 123, 157,  
 349.  
 Rendall, Mrs., 8.  
 Rhea, S. A., 6, 17, 53, 73, 124,  
 153, 318, 360.  
 Rhea, Mrs., 124.  
 Rice, Miss Mary S., 6.  
 Richardson, Sanford, 4, 313, 362.  
 Richardson, Mrs., 4.  
 Riggs, Elias, 4, 269.  
 Riggs, Mrs., 4.  
 Riggs, Stephen R., 12, 125, 154,  
 264.  
 Riggs, Mrs., 12.  
 Rockwood, Gilbert, 13, 91, 125,  
 154, 267.  
 Rockwood, Mrs., 13.  
 Rogers, Mrs. Mary W., 11.  
 Rood, David, 3.  
 Rood, Mrs., 3.  
 Rowell, G. B., 11.  
 Rowell, Mrs., 11.  
 Sanders, M. D., 9, 50, 219.

- Sanders, Mrs., 9.  
 Sawyer, Miss Frances W., 11.  
 Schauffer, W. G., 3.  
 Schauffer, Mrs. 3.  
 Schermerhorn, Harvey R., 11.  
 Schneider, B., 4, 76, 105, 200, 272, 282.  
 Schneider, Mrs., 4.  
 Scudder, H. M., 8.  
 Scudder, Mrs. 8.  
 Scudder, John, 8, 156, 168, 211.  
 Scudder, Joseph, 8, 156, 211.  
 Scudder, Mrs., 8.  
 Scudder, William W., 8, 20.  
 Scudder, Mrs., 20, 22.  
 Scudder, E. C., 350.  
 Scudder, Mrs., 350.  
 Scudder, J. W., 350.  
 Scudder, Mrs., 350.  
 Scudder, Miss Louisa, 350.  
 Shearer, Miss Jane, 13.  
 Shelton, Charles S., 8.  
 Shelton, Mrs., 8.  
 Shipman, W. C., 10, 89, 353.  
 Shipman, Mrs., 10, 89, 353.  
 Smith, Mrs. Corinth J., 4.  
 Smith, Eli, 5, 251, 312, 368.  
 Smith, Mrs., 5.  
 Smith, James W., 11.  
 Smith, Mrs., 11.  
 Smith, John C., 9, 50, 60, 219.  
 Smith, Mrs., 9.  
 Smith, Lowell, 11.  
 Smith, Mrs., 11.  
 Smith, Miss Olivia, 2.  
 Smith, Miss Marcia M., 11.  
 Snow, B. G., 10, 124, 218, 299.  
 Snow, Mrs. 10.  
 Spaulding, Levi, 9, 60, 258, 259, 283, 342.  
 Spaulding, Mrs., 9, 258.  
 Spooner, W. A., 157.  
 Spooner, Mrs., 157.  
 Spooner, Miss Abby, 13, 119.  
 Stark, O. P., 11, 303.  
 Stark, Mrs., 12, 21.  
 Stephens, Miss Martha, 13.  
 Stocking, W. R., 6.  
 Stocking, Mrs., 6.  
 Stoddard, David T., 6, 18, 52, 359.  
 Stoddard, Mrs., 6, 18.  
 Stone, Miss P. A., 13.  
 Stone, Seth B., 3, 251.  
 Stone, Mrs. 3.  
 Sturges, Albert A., 10, 27, 28, 129, 229, 250, 283.  
 Sturges, Mrs., 10, 28.  
 Swain, Miss Jerusha E., 12.  
 Talmage, J. V. N., 9, 41, 355.  
 Talmage, Mrs., 9.  
 Taylor, Horace S., 8, 162, 164, 173, 195, 196, 349, 358.  
 Taylor, Mrs., 8.  
 Teele, Edwin, 12.  
 Teele, Mrs. 12.  
 Thomson, W. M., 5, 135.  
 Thomson, Mrs., 5.  
 Thurston, Asa, 10.  
 Thurston, Mrs., 10.  
 Torrey, C. C., 262, 373.  
 Torrey, Mrs., 373.  
 Tracy, William, 8, 161, 162, 195, 196.  
 Tracy, Mrs., 8.  
 Tyler, Josiah, 3, 39, 327.  
 Tyler, Mrs., 3.  
 Van Dyck, C. V. A., 5, 135.  
 Van Dyck, Mrs., 5.  
 Van Lennep, Henry J., 4, 109, 124, 148, 188, 274, 332.  
 Van Lennep, Mrs., 4, 124, 188.  
 Vrooman, Daniel, 9, 22, 232, 318, 346.  
 Vrooman, Mrs., 9, 69.  
 Walker, Augustus, 6, 75, 206, 341.  
 Walker, Mrs., 6, 75.  
 Walker, William, 2, 29, 33, 59, 104, 221.  
 Walker, Mrs., 2.  
 Webb, Edward, 8.  
 Webb, Mrs., 3.  
 Wentz, H. A., 12.  
 West, Miss M. A., 4, 269.  
 Wetmore, Charles H., 10.  
 Wetmore, Mrs., 10.  
 Wheeler, Leonard H., 13, 118, 265.  
 Wheeler, Mrs., 13.  
 Whitcomb, Miss Mercy, 12.  
 Whiting, G. B., 5, 138, 189, 312.  
 Whiting, Mrs., 5.  
 Whitney, Mrs. M. P., 11.  
 Whittlesey, Eliphalet, 11.  
 Whittlesey, Mrs., 11.  
 Wilcox, Abner, 11.  
 Wilcox, Mrs., 11.  
 Wilder, H. A., 3, 38, 59.  
 Wilder, Mrs., 3.  
 Wilder, Royal G., 8, 68, 99, 173.  
 Wilder, Mrs., 8.  
 Willey, Worcester, 12, 350.  
 Willey, Mrs., 12.  
 Williams, S. W., 9, 69, 70, 86, 117, 167, 250, 283, 346.  
 Williams, Mrs., 9, 112.  
 Williams, W. F., 6, 153, 154, 188, 220.  
 Williams, Mrs., 6, 153.  
 Williamson, T. S., 12, 125, 154, 264.  
 Williamson, Mrs., 12.  
 Williamson, Miss Jane S., 12.  
 Wilson, David M., 5, 104, 137, 297.  
 Wilson, Mrs., 5.  
 Winslow, Miron, 8, 21, 187, 211.  
 Wise, Miss Eunice, 13.  
 Wood, William, 7, 175, 294.  
 Woodward, Miss Helen E., 11, 12.  
 Worcester, S. A., 12, 189, 263.  
 Worcester, Mrs., 12.  
 Wright, Mrs. H. B., 11.  
 Wright, Asher, 13, 266, 267.  
 Wright, Mrs., 13, 125.  
 Wright, A. H., 6, 17, 18, 124, 153, 314, 318.  
 Wright, Mrs. 6.







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Ascension Island.

JOURNAL OF DR. GULICK.

SUCH is the uncertainty attending the transmission of letters from Micronesia to this country, that while some of the communications of our brethren fail to reach us altogether, others are many months upon the way. To the latter class belongs the present journal of Dr. Gulick. As some of its statements, however, are of permanent value, the readers of the Herald will doubtless be glad to see them in this publication.

*Launching of Canoes.*

Dr. Gulick introduces his narrative by an interesting account of certain ceremonies, which take place on Ascension Island in the month of April, the object of the natives being in part to hold communications with the *ani* or spirits.

*April 18, 1854.* During the early months of each year, canoes are made in every part of the island. The number varies, this tribe always having more than any other, though only about fifteen have been constructed here since January, 1854. As the full moon of the month called Abung or April approaches, preparations are made for the religious launching of the canoes; and in addition, various political and politico-religious affairs are transacted, such as certain mummeries for every chief of any importance, and the conferring of new titles.

According to the direction of the priests, different kinds of food are daily

brought to the spot where the ceremonies are to be performed, and, having been presented to the ghosts, are distributed to the attendant chiefs. On certain days, very small cocoanut-leaf baskets are made at the sacred localities; and very small portions of food are presented in them to the spirits, and afterwards given to the assembly. On certain other days, woven belts are presented to the ghosts, and are left hanging on the adjacent trees. On every occasion, roots of "jöko" or ava are pounded; and the expressed sap, after being waved before the particular ghost addressed with mumbled prayers, is drunk by the Ishipau and Wajai, the first and second chiefs, and generally, if not always, by one or more of the priests. Whenever it is supposed necessary to have a communication from the spirit, ava is given to a priest; and sometimes he is hidden from view, during the process, by a mat put up around him. Immediately on swallowing the ava, he commences rubbing his legs and body, with many long-drawn sighs, and curious contortions of the muscles of the face. Soon he sputters, and begins to utter words, which are supposed to come from the spirit desired. Questions are often asked for the spirit to answer; and these queries are generally so framed as only to require monosyllabic responses.

The reader will scarcely fail to recall analogous incidents which have occurred in other lands. Communications from the "spirits" are not confined to any age or country. But let us

hear Dr. Gulick's description of the canoe-launching.

At last, on the thirteenth day, the canoes are launched from the several stations where they have been made, having never been allowed to touch the water previously. On the fourteenth day, which is the great day of the feast, a large number are lashed together, before one of the sacred localities, so as to form a raft; and a number of songs are sung by a selected choir of young men, dressed in the extreme of heathen fashion, who have been rehearsing for several weeks, and who keep time with small fancifully made paddles, some of which shall in due time be sent to the Missionary House. On the fifteenth day, the Ishipau and Wajai, each in a separate canoe, are towed from the region of "the ruins" to a place near the Sugar Loaf in the Matalanim Bay. Songs are sung by the little fleet, as it passes along; and, accompanied as the voices are by the deep monotonous sounds of conch-shells, they echo sadly over the still waters. This species of music is kept up during the whole of the ensuing night by pleasure-parties enjoying the brilliant full moon.

On the sixteenth day, the Ishipau and Wajai are towed back to the "ruins;" and the entrails of a turtle, which has been kept some time for this purpose, are carried to one of the artificial islands, and given to a sacred eel, in a pond in the centre of the structure. The entrails are taken to the spot by a priest, who walks in backwards, that he may not look on the sacred fish. I have examined this place, and find that there is not a drop of water there, much less an eel; nor has there ever been. No natives, as yet, dare to visit the pond, and examine for themselves.

The seventeenth day—if I am able to count correctly from the native reports—closes these festivities, which are by far the most important and imposing of any I have yet seen in this island. Though there are similar ceremonies in the other tribes, those in this tribe, I believe, are by far the most important. An interesting custom connected with this season of canoe-launching is, that our Ishipau must always send to the Ishipau of Kitti a present of a new canoe, even if the two tribes are engaged in active war. The Kitti Ishipau, I believe, generally makes a return present of a canoe.

The following remark is valuable, for the information which it imparts: "The religious cere-

monies of this month, as well as all public religious observances, are performed in the open air, or in temporary sheds, or in the ordinary feast-houses. Four of the five localities visited during this series of days are among those celebrated ruins, marked as such on my map of Bonabe, on the east shores of Taman Island. This fact I regard as somewhat significant, in respect to the origin and intent of those curious structures."

### *Offices Filled.*

Several chief-titles have been filled, of late; five in particular. Two of these were vacated, about four years since, by the slaughter of those holding them in a grand fight, and have been left unappropriated hitherto, out of respect to the memory of the deceased. Another was vacated some three years since by death; the high-priest's office has become vacant by death since I came to the tribe; and the remaining title was that of a chief, who very recently ran away to the Wanega tribe, through fear of the Wajai's vengeance for a supposed intrusion into his harem. A chief is inaugurated by the highest chief's passing to him a cup of ava, and addressing him with his new title. The election and installation of chiefs goes partly by custom of precedents; but this is often very much controlled by the highest chief or two of the tribe.

Dr. Gulick has found that the religious rites of the people on Ascension Island have no stain of cruelty upon them. Still it would be difficult, he says, to convey a full and accurate impression of the perfect night which reigns on every side of him.

### *The School.*

A few extracts will present the history of Mrs. Gulick's school, during the period embraced in this journal.

23. Our school has now an average daily attendance of about fifteen scholars; and I am inclined to think it will increase as the summer advances, unless the small-pox shall prevent. The children are not very successful in learning to read English. We find it difficult, and even impossible, to give them the meaning of all the words which they attempt to spell and pronounce; and their pronunciation is very defective, and often ludicrous. There may be a few who can be induced to persevere a sufficient time to be able to read with intelligence; but our main object at present is to give them interesting oral knowledge on religious and other topics. Many of them

are beginning to understand us when they are spoken to in simple English; and most of them can write upon their slates, in a very legible hand, simple sentences pointed out to them in their books.

Early in May the small-pox commenced its ravages upon the island, as the readers of the *Herald* already know. Hence the force of the paragraphs which follow.

*May 18.* Our school has thirty-two scholars. I am obliged to render Mrs. Gulick much assistance in teaching; and should I be much called off, we must ourselves reduce the number, even if the disease does not. It is probable, however, that the small-pox alone will break up the school.

22. A case of small-pox has appeared on this island, among the greater number of the children attending school. We have thought it best, therefore, to disband our school; but we have offered to take six or eight of the most advanced pupils into our family, so long as they will remain separate from all sources of contagion. We have a faint hope that by keeping them completely under our eye, we may save them from the disease; and we desire to see how far the scheme of a boarding-school may be carried.

Subsequent events prevented a fair trial of this experiment. On the 2d of August the school was opened again; but the attendance was much less than it had been previously.

### *Injurious Reports.*

On the 18th of May, Dr. Gulick went to Löd, at the head of Bonalik harbor, to render medical assistance in such cases of the small-pox as he might find there. Twenty persons were prostrate with the disease, several of whom died afterwards. From this point the contagion spread; and its ravages were most fearful. In addition to the trials incident to this state of things, our missionary brother was called to pass through some that might have been spared him. This will appear in the extracts which follow.

*June 1.* Because several of my small-pox patients at Löd have died, it is reported that I killed them. I am also told by several of the natives, that two or three foreigners are saying that the missionaries brought the disease hither; that their object is to promote its fatality by medicine; and that a man-of-war will arrive to assist us in seizing the island. Most of the resident foreigners are sufficiently malicious to set such a statement afloat.

7. To-day I have visited a chief, named Kraunaif, who lives at the head of the Matalanim harbor, and who is recovering from the small-pox. I carried a little food, without any medicine, that I might avoid the remotest occasion for remark. It was, however, both amusing and painful to see with what suspicion he received my delicacies. He examined them carefully, and even smelt of them, calling them "beautiful;" but he could not summon up courage to taste them. This chief carries on a conversation in sailor-English better than almost any native I know in the tribe; and it would be quite pleasant to hear him, but that he interlards every sentence with something profane, which he ignorantly supposes eminently elegant.

16. A visit to-day among the sick on this island of Taman has been most painful. I found several at the very gates of death. But at some houses where I know there are sick persons, those who are well have turned from me with scorn, denying that there is any sickness there. All meet me with more or less suspicion, and take great pains to deceive me, if I ask any questions about the sick. None but my nearest neighbors venture to take medicine from me. These are the severest missionary trials I have yet encountered.

At length, however, Dr. Gulick's aims and endeavors appeared to be better understood in his immediate neighborhood. Even a priest of considerable reputation suspended his incantations, and put himself and his large family under the care of our missionary brother. But the influence of his fellows was generally adverse; and the natives at a distance continued for some time to entertain the most unreasonable suspicions.

*August 3.* Our boy has just told us this evening, in a very impudent manner, that the Ishipau and Wajai are intending to come to Shalong and shoot me for bringing the small-pox to Bonabe. There is a long circumstantial story afloat as to the manner in which Mr. Sturges and myself imported the disease in boxes. I assured my informant that I was afraid of God, the great Spirit, but not of Bonabe chiefs.

4. On my visit this morning to the Norch, who is doing very well under the influence of inoculation, I took occasion to ask when he and the other high chiefs intended to shoot me. Of course, he denied that any such thing had been threatened, saying, "Bonabe natives are



great liars." I told him that love to Christ and to the Bonabe people had brought me here, and that I came fully prepared to be killed. I told him that in this thing I was not afraid of the Ishipau and Wajai; that I should still go about, and do all the good I could for those who permitted me; and that the chiefs might shoot me for it, if they wished, only I advised them to wait till the disease had done its whole work, when they would be better able to judge how much mischief I had done. I have scarce a doubt that such threats have been made; but I have scarce a suspicion that any one will dare to execute them.

### Inoculation.

Dr. Gulick had no vaccine matter which could be used to arrest the desolations made by the small-pox; and he did not resort to inoculation at first. On the 24th of July, he had inoculated only thirty-five. But from that time forward he was actively and successfully engaged in imparting the benefits of this remedy to the natives; and the number of those who availed themselves of it, was in the end very large. The following extracts will give some idea of the course of events in this regard.

5. At Tulupail, the point of land immediately north of Shalong, on the opposite side of the entrance of the Matalanim harbor, I have inoculated forty-five persons. The scene was new in my Bonabe life. On Thursday I was there, and inoculated seven persons. I then stated that I should return to-day to inoculate as many as might desire it. I found them ready and impatient. As I sat in a little house, they crowded about the two side-doors, waiting their turns with eagerness. They were of every age and sex. Fathers and mothers brought their infants, and held them firmly, while I operated. Some of the children, just old enough to be frightened, shouted lustily; and those of the same age about to be brought in, joined the chorus; which was increased when their friends told them that those inside were being killed. These screechings, with the exceedingly vigorous vociferations of twenty-five or thirty adults, made a terrible din.

12. On Thursday a white man, by the name of Robinson, came to me from the northern part of the tribe, wishing me to inoculate a number of natives about him at Owa. I have visited the place to-day, and inoculated twenty. The chief of the place, Nanawa by name, now the

fourth chief in the tribe, is afraid to be inoculated, lest the spirit which possesses him, should be angry and cause his death.

15. I have again visited Owa; and the Nanawa pressed me hard for inoculation, having become thoroughly alarmed at the ravages of the disease about him. I at first hesitated; for he is a sickly man. But he was so urgent, after I had told him all the risk, that I could not persist in a refusal. His recovery will greatly increase my reputation, and strengthen his friendship for me, which I already have for past services; while his death will sorely wound it, and revive all the threats against me. The responsibility is great; but I cannot think of shunning it.

16. By special request, I have visited the Sugar Loaf, and inoculated Nanabe, the fifth chief of the tribe, and twenty of his people. On Friday I am to revisit him to inoculate a number more.

26. I have this week inoculated one hundred and fifty-six individuals. The Matalanim Nanakin sent twice for me during my absence at Rono Kitti. On Monday I inoculated him; and I have also inoculated one hundred and ten of his people. This is a considerable triumph; for the Nanakin and his sons were a short time since among the most bold in threatening to shoot me. They now pay me every respect, and are greatly alarmed in respect to the disease, which is making great havoc among their people.

Sept. 4. I have visited the Wajai, and inoculated him and his whole train of forty-three attendants. Since about the 10th of June, both he and the Ishipau have, according to my advice, been living on the island of Na, in entire seclusion from the disease. Till within a month, they received supplies from Metip, which was not then infected; but recently they have subsisted on provisions of yams and prepared breadfruit, previously brought from the main land, together with numerous cocoanuts indigenous there. These supplies are now nearly exhausted; and the Wajai, like a sensible man, determines to try inoculation before he has been exposed. But the Ishipau, like an ignorant, superstitious old man, prefers trusting the *ani*.

25. The last three weeks have brought me much business and anxiety. I have been absent from home nearly every day, and often till late in the evening, besides five whole nights. The Nanawa mentioned August 15, died after I sup-

posed him past danger. Two brothers-in-law of the Nanakin also died; and two of the Wajai's seven wives, one of them being the favorite head of his harem. The Wajai himself has been severely ill, but is now recovering. His case is the last about which I shall have the least anxiety. The Ishipau has not applied for inoculation. He is now fully broken out with the small-pox, and does not apply for the least medicine. It is not probable that he will survive this week.

The Ishipau, and his train of about thirty individuals, are the last that remain unscathed in this tribe; and they are about the last on the whole island. They have scoffed at inoculation; but theirs will be the last opposition I shall meet. The difference of fatality between the Wajai's train, who have been inoculated, and that which I anticipate in his, will settle the question.

Four days later, Dr. Gulick made the following entry in his journal: "The Ishipau died last night; though his immediate train are talking, according to native custom, as if he yet lived."

### *The Issue.*

The subjoined extract will be fully appreciated by the friends of the Micronesian mission.

I close my practice amid the ravages of the small-pox with great satisfaction and thankfulness. I rejoice that my individual character has been vindicated from the charges brought against it four months ago, which for a time checked my usefulness, and threw me into great despondency. I am grateful for the influence which I have been enabled to acquire in spite of all opposition, and which cannot now be easily destroyed. In the ordinary course of events, it might have been years before I could gain such a medical character, with its consequent influence.

It is also a rich source of satisfaction and thankfulness, that I have been permitted to save so many lives. Hundreds point to me as their preserver from death. I may consider them specially given me of the Lord that I may yet, with his spiritual blessing, teach them to praise him.

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### JOURNAL OF MR. STURGES.

THE May Herald contained a very disheartening account of the state of things at Rono Kitti. It was quite manifest that the Lord had a controversy with the natives; and obstacles, most

unexpected and most trying, hindered and well nigh paralyzed the efforts of our missionary brother. The present journal continues the history of the station to a later date; it will be seen, however, that the clouds are beginning to break away. We may still hope that the Head of the church has a few chosen ones in that distant and smitten island.

### *Heathen Festivals.*

The earliest entries in this communication describe the festivities which followed the ravages of the small-pox in the district occupied by Mr. Sturges. "The deafening shouts of gathering throngs," he says, "the chime of kava stones, the busy scenes about the neighboring feast-house, afford melancholy proofs that heathenism still lives, though more than one half of its votaries are dead, and that its rites are renewed with all the enthusiasm and attempt at show formerly attending them. But how sickly the imitation!" It might have been expected that the events of the last few months would wean this stricken people from their idolatry. "But the heart of the sons of men is fully set in them to do evil." Hence such statements as the following.

*October 17.* The present is a time of very great excitement and interest. One cause of this is "chief-making." So many chiefs have died of late that mere boys are brought near to the throne; and in some tribes they sit upon it. It is difficult to find enough of royal blood to fill the vacancies; hence slaves must be taken. Such is the clamor for office, and such is the dependence of chiefs, that it is hard to find an untitled native. The distribution of land is another very important item of business just now. There probably never was a time when such radical changes were made in the ownership of property. Whenever a title is conferred, a piece of land goes with it. There may be a dozen owners to a patch of ground, one holding it under another, and so on from the highest to the lowest. As new offices must be created to satisfy all the aspirants, so lands must be divided to meet the wants of purchasers. And notwithstanding all this yielding to the demands of low natives, many are dissatisfied, and are going to other tribes, hoping to improve their condition. This often happens; as certain persons are nothing in some tribes, while by shifting to others they become high chiefs. This loss of subjects is quite disgraceful, as well as inconvenient; and the fear of it keeps rulers in perfect bondage.

Mourning for the dead, Mr. Sturges says, is

also an important matter. High chiefs only are entitled to public lamentations; but so many of these have died that there is no lack of such occasions.

It will be understood, of course, that affairs of such high concernment require a large amount of feasting. Drinking kava is the first and most important item in these matters. "A cup of this liquor is presented to one of the head chiefs, who utters a prayer over it, drinks a little, and then passes it to some one else." If a title is conferred, and land given, the cup is sent to the recipient. This is an induction into the new dignity. Eating and drinking enter largely into mourning ceremonies; and food is even set before the spirits of departed friends. The reader will almost anticipate the subjoined remarks.

One of the earliest effects of these public feasts is to remove the people from us. They have no time to attend to our instructions or wants. We sometimes travel for miles through thick settlements, without meeting a native. They are absent at a feast.

Another effect is to exhaust the resources of the people. To prepare for one of these large feasts requires immense labor. Natives will work days and weeks in gathering materials, and making preparation, starving themselves in the mean time to save food for the occasion.

A glance at the object and plan of these entertainments will show how completely they absorb the public attention. The Nanakin and King feast each other alternately, as often as there is material for the purpose, the great struggle of each being to excel the other. These are national entertainments, continuing for days frequently. There are also feasts given to a chief by his own people. These occur nearly every day; and sometimes there are several of them on a single day. Now that the population is so much reduced, it is amazing that the natives are able to make so many entertainments.

A future effect of this overworking must be to break up the system of feasting; for the people cannot always endure it. Even now they show their restiveness by demanding titles and land, leaving for other chiefs and tribes, if their demands are not regarded.

### *Savage Warfare.*

The extracts which follow, exhibit heathenism in another aspect. While it is true that war is often the scourge of civilized communities, among

a barbarous people it has its marked and most revolting characteristics.

*December 14.* As I write, the natives are removing some large cannons from before our house for the impending war. For weeks the cloud has been gathering. Persons belong to the Matalanim tribe have committed several depredations upon this tribe; and now the tug of war is at hand. Our Nanakin called on me the other morning, just after a council of war. He seemed troubled, and said that he was tired of fighting, &c. I told him that the gospel would soon stop all such evils, if they would allow it to come among them. He wished to know how; also why our people sometimes took great ships, and went to kill all they could!

19. The Nanakin came this morning to tell me that the loud firing of the other night was from the muskets of a party belonging to the other tribe. It appears that a large force came down upon a poor woman, who had ventured too far in a fishing excursion; and, not being a fast runner, she was killed. This is a great battle; and it will most likely be but one of a long series. The Nanakin's object in calling was to prevent my making any further preparations to take my family on a visit to Dr. Gulick's station. He thought we were like all other foreigners, and of course must stay at home till he had subdued the enemy. The passing of a missionary family between these contending tribes cannot fail to have a good effect in settling troubles; and giving up our plans to go will show us much less independent than we wish to be.

24. We are once more in our own home; and we are all safe. I started with my family for Shalong, having a single foreigner to help propel my canoe to within a few miles of the line dividing the tribes. Here he left me. Two wide bays were to be crossed, and a large canoe to be urged forward against a most furious wind. Some said that we could go; and some said that we could not. But we accomplished the feat. As we hoped to find help on reaching the other tribe, we set our course for the nearest station; but to our great surprise the first welcome was a shower of lead. On rising to call a parley, they sent another shower; but on my telling them the consequences of such doings, the chief stepped forward, and invited us to join him. We did so. He was full of apologies, and readily gave me the needed aid; with which I proceeded to



Shalong. There were eight miles more of hard pulling, before the station could be reached; and night was near! Natives could not accompany us, as they must all keep guard on the line; so we pushed on. But as the tide left us a little after dark, we had rather a romantic night upon the beach, with the sea breaking at our feet, and thunder clouds discharging their contents on our heads. About daylight we reached the station, where we met a warm reception, and were glad to unite our voices in praise to our ever watchful Keeper.

25. Last evening the war fleet passed down the river, on its way to battle, consisting of twenty-eight canoes, and one hundred and sixty men. This party is somewhat less than half the fighting force of the tribe, and is to join the rest at head quarters. The Nanakin called on his way, and seemed pleasant; but I had little to say to him respecting my visit to the other tribe. At day-light the roar of guns told us that the battle was raging.

27. The battle was just as we expected. The war party fell upon a poor family, and killed two old women! This tribe is now in a perfect panic, expecting every night an attack in return. The gunsmith is busy night and day, repairing muskets.

### *Reflections—An Obstacle.*

The feelings of Mr. Sturges, in view of the changes which have swept over his field with such unexpected power, are recorded below.

*January 1.* The year 1854 is gone; and what a year it has been! Over the graves of half of our people, we humble ourselves for past neglect, and resolve upon future faithfulness. Over the ashes of a home, with its loved treasures, we renounce the world, and determine that no object shall come between us and our Savior. Over disappointed plans and hopes for these heathen, we set aside all human wisdom and follow the will and mind of Jesus. The past is full of warning; the present solemn with responsibilities; the future big with hope. We enter upon the work of the new year, determined to know nothing but Christ and his cross.

One of the obstacles to missionary success in the Pacific is indicated in the following extract.

31. It is now shipping time; and every thing seems to urge our people forward to some great crisis. As to the final

issue of present struggles between light and darkness, we have no doubt. But we tremble for the ark of God, and sometimes almost look for an arm of flesh to steady it, when we see the roughness of the way! Heathenism is bad enough; but a licentious commerce renders it tenfold harder to be overcome. The little native girl who was taken from us more than a year ago, has never been recovered. Our hearts ache for her. Strong efforts were made to get the brother from us, but he has been spared to us so far; and we now begin to feel much more secure. He is a very promising child, and seems one of the bright hopes of our mission. We hardly know how we could give him up.

The friends of missions may wish to know the issue of the unnatural strife which Mr. Sturges has already described. In concluding his journal he says: "The war between these two tribes still rages, and we see no prospect of peace. Little parties are doing their thievish and murderous deeds almost nightly. I think the contest would soon be stopped, if we had a single chief to say to his men, 'Do thus and so,' but alas for our government, when every one does as seems to him best."

### *Temporary Relief.*

The last intelligence from Rono Kitti is contained in the following extracts.

*March 17.* The shipping season is nearly past, and we are looking forward with pleasure to the coming months of freedom from the excitements and abominations attending the presence of vessels. Last spring, when this season was over, we girded ourselves afresh for the execution of hopeful plans, fully expecting that our schools and other efforts would gain such a hold upon the natives as to be little affected by the return of ships; but, alas! he who moves in mysterious ways, had other plans. Our community has just been thrown into great excitement by the murder of a foreigner, at the instigation of another foreigner. The man who is supposed to have incited the natives to shoot the deceased, is a native of New England. He has been to my house several times, with a large array of witnesses, to prove his innocence, but all his attempts have served to increase the suspicions against him.

25. We feel that the coming months of freedom from the evils growing out of the presence of sailors are very important. The natives cannot long remain

where they are. We ask for a special interest in your prayers, that the Lord may grant us the presence of his Spirit. The future is full of hope. Satan seems to be determined to keep this island for himself; but his efforts will all be vain. Christ will reign here.

It is pleasant to see this trustful spirit, notwithstanding the severe trials which have been encountered. Our gracious Lord has doubtless vouchsafed his presence and favor.

### Fuh-chau.

LETTER FROM MR. PEET, JANUARY 24, 1855.

THIS letter describes certain changes which are going on at Fuh-chau, and which seem to be operating favorably for the evangelization of China. He who is wonderful in counsel and excellent in working, can make all human schemes and agencies subservient to his will.

#### *Increase of Foreign Trade.*

Fuh-chau is fast rising in mercantile importance; and it seems destined soon to become one of the principal marts of foreign trade in the empire. Indeed, it is so now, particularly in respect to the tea trade. During the last twelve months, more than 30,000,000 pounds of this article have been shipped from this port. Some twelve or more of the principal mercantile firms in China have already established agencies here. The small island in the river Min, where we first commenced operations, and the southern shore opposite, extending both above and below for a mile or more, are the localities where the two consulates, American and British, and merchants are now established. This sudden influx of merchants has been in a very quiet way. The claims and the wants of foreign residents have likewise been brought before the authorities in the same manner with very happy effects. Officers and people seem disposed to treat foreigners with a good degree of respect and attention.

The opening of the trade, and the sudden increase of the foreign population, has given a new impetus to the public mind, and has already begun to produce some other changes in the old order of things. Several thousands of females and children were employed last season in picking over tea leaves; while some hundreds of men were employed in preparing it and conveying it

to the ships. Hongs and places for residence have been secured at high prices, and in localities where such things were not even thought of four years ago. This has created quite a stir. It puts money into the pockets of some, deprives others of their homes, and still furnishes profitable employment to large numbers of others, in tearing down and building up anew.

Thus far these circumstances seem to be rather favorable to our work than otherwise; and they have contributed to direct more attention to us as teachers of Christianity. We have more frequent opportunities than ever of explaining to the people our position, the peculiar character of our office, how and by whom we have been sent here. There is likewise an increasing disposition on the part of the people, generally, to inquire as to the practical utility of Christianity over all other religions.

Mr. Peet bears the following testimony to the character and conduct of the gentleman who represents our government at Fuh-chau: "In Caleb Jones, Esq., United States Consul, we find a warm-hearted and sympathizing friend and countryman, and one who has so performed the duties of his station hitherto as to secure for himself the respect and esteem of all classes, both natives and foreigners."

### Canton.

LETTER FROM MR. VROOMAN, APRIL 11, 1855.

MR. VROOMAN mentions some facts in respect to an important city, near Canton, which will be read with interest.

#### *Changes at Fuhshan.*

Fuhshan, according to the English chart, is about eight miles in a direct line from Canton; but by the (land or water) traveled route it is from fifteen to twenty miles. The Jesuits, some years ago, estimated its population at one million; the Chinese last year, however, called it about six hundred thousand. It was a place of great wealth, and had a large business. Many of the bankers of Canton resided there. In manufactures it was superior to this city. But the people were hostile to the approach of foreigners.

The Triads held it for several months last year; but a quarrel arose in November, in regard to the payment of taxes, in which the people were probably encour-



aged and supported by emissaries from Canton. The Triad rulers endeavored to enforce their demands; but the people closed the street gates; and then the soldiers fired the city. The conflagration lasted three days, and the scene must have been terrible. Barricade all the streets and alleys of Boston, so that no one can get out of his own street; and then set fire to it in every part, and you will have a repetition, on a reduced scale, of the burning of Fuhshan. The Chinese say that two hundred thousand people were burned to death! About two years ago I formed a plan for gaining an entrance to this city; and I began to execute it by sending books, and by ascertaining the residence of every man whom I happened to know. At length I had made an acquaintance with quite a number of persons, and secured invitations to visit them at their homes. But God can easily frustrate all our plans. Last week I entered this city without "let or hinderance," and walked where I pleased, without any aid or benefit from my previous precautionary advances. The Lord can open and none can shut; and I have little doubt of his having opened this city for the reception of his truth. In his wrath he has remembered mercy, I trust, and for it we should give him our hearty thanks.

### *Visit to Fuhshan.*

Mr. Vrooman gives a brief account of the visit to Fuhshan, referred to in the foregoing extract. He was accompanied by Dr. Macgowan of Ningpo. After stating that the time spent in reaching the place was three hours and a half, he proceeds as follows:

Upon landing, we entered the office of an extensive establishment, and were invited to sit. Tea and pipes were soon brought in; and though the people seemed not a little surprised, they treated us with the utmost politeness and kindness, and invited us to call again. Our stay, of course, was short, for we had the city to explore, and about three thousand tracts and portions of the Scriptures to distribute.

We at first attempted to dispose of our publications in the streets where the ravages of fire had not reached; but the eagerness for books which we found amongst the rapidly gathering multitude, soon rendered this impossible; and I fled to my boat, where the work could be done much more satisfactorily. The river, about one hundred and fifty feet

wide, forms the great broadway of the city. There are no bridges or long wharves; but houses and streets have steps leading directly down to low water mark. Hence, as we passed along in our boat, we could distribute books at every door and every street landing, unobstructed by a crowd. We went about as fast as a man would walk; so that only a few could get to the street in advance of us, while large numbers would stand gazing behind us, after calling us to return.

Having reached a place where the fire had been most destructive, we landed with our arms full of books, and went back about half a mile, at right angles with the river. We found it one wide scene of desolation, not a house standing; and how much farther the ruins extended, we did not learn, and time did not allow us to examine. We saw enough, however, to make us believe that between one and two square miles of closely built dwellings, stores, &c., had been destroyed. Those innumerable souls, where are they?

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### **Diarbekir.**

LETTER FROM DR. NUTTING, APRIL 30, 1855.

It is the aim of Dr. Nutting in the present letter to describe the commencement of his labors at Diarbekir. He arrived at this place, in company with his associates, on the 30th of November. "While in our native land," he says, "many were assembling to give thanks to God for his goodness to them during the past year, our hearts were overflowing with gratitude and praise to our heavenly Father for permitting us to arrive in safety and health, at this most interesting station, where, if the Lord will, we hope to live and labor many years." At Birjik and Oorfa he had been cheered by undoubted indications that the Lord had begun his own blessed work. The Protestants of the latter place, he says, seem very anxious to have a missionary come there soon. In Diarbekir also, it will be seen, the prospect is highly encouraging.

### *Feelings of the Pasha.*

The following extract shows a very remarkable change in the disposition of the Pasha of Diarbekir towards our missionary brethren.

Immediately after our arrival, I was requested to visit the English Consul, who arrived a few weeks before. A day or two after, I was called to see the

Sultan's sub-treasurer, and soon after the Pasha, with others of the more distinguished Turks; and in the mean time I saw a large number of the Protestants, Armenians and Syrians. We had not been here two weeks when the Pasha became very dangerously sick, and I was sent for. As my interpreter (whom Dr. Pratt and my brother fitted for my service) was able to speak English but very imperfectly, and was quite young and diffident, Mr. Walker thought it necessary to go with me. For several days the Pasha was delirious and insensible, being in a very critical condition. His son, his secretary, his treasurer, and all his subordinates, seemed to consider it a case of life and death, and were in great anxiety about him. For two or three weeks we had to go to the palace once, and sometimes twice, every day. As soon as the Pasha began to recover, he seemed to feel very grateful to us for our attendance, and sent us, as a present, two fine horses.\*

While attending him, we had an opportunity to become acquainted with almost all of the officers of the government and influential Mussulmans in the city; and we were uniformly treated with great respect. Since the Pasha recovered, he has sent for us frequently. He calls us his friends, and wishes us to sit very near him; and sometimes he holds us both by the hand, while we are conversing. This is very different from his treatment of the missionaries here last year, when he asked in an angry tone, "What are these Americans here for?" A few days ago he sent us another present, two thousand piastres in money, which I have requested Mr. Gordon to acknowledge in the Herald as a donation to the Board from Harmdy Pasha of Diarbekir, with a donation of one hundred piastres from Kennan Pasha, of Sert; who, escaping from the rebel Koords, when they attacked that city, fled hither, and while here was cured of rheumatism. Our Pasha has given us many tokens of his gratitude; and the last time we called upon him, he asked if there was not some other favor he could grant us before his departure. He is soon to leave and go to the district of Broosa, and another Pasha, who is said to be a very bigoted Mussulman, is to

succeed him. We fear that we shall not gain by the exchange.

In another part of this letter, Dr. Nutting says: "We have reason to be grateful that, instead of being obliged to report 'incessant stonings in the streets, and no redress from the civil authorities,' we are able to say that we can walk or ride through the streets without any fear of being stoned or even hooted at. It being known that our good Consul will immediately bring to punishment any one who shall insult or injure us, and that the Pasha and principal Mussulmans are our friends, scarcely any one will dare to treat us disrespectfully."

### *The Dispensary.*

As soon as my boxes of medicine arrived from Aleppo, and I found a suitable room, I opened a dispensary, and every afternoon prescribed for all who came and had need. Soon the dispensary was so crowded that I found it was taking all my time to prepare medicines and administer them, and also visit those who were unable to come to me. This would not do; and I commenced requiring pay for the medicines, as also an admission fee (one piastre from Protestants and five piastres from all others). This reduced the number somewhat; but still I found I could get little time for studying the Turkish language, and, therefore, I concluded to have the dispensary open only three days in a week. This arrangement I have continued. We have not as yet been able to have any religious exercises in the dispensary, as our ordinary congregations are very large, and call for four discourses a week, being all that brother Walker and Thomas have time and strength to prepare and preach, beside all their other labors for and among this people.

Dr. Nutting thinks, as do the other members of the mission, that another missionary is urgently needed at this station. "Indeed, two more men, and several native assistants, might find as much work as they could do in this great city, and in the many Christian villages and towns within a day's ride."

### *The Prospect.*

The spiritual aspect of the field which our young brother has just entered, will appear more fully from another extract.

The work here, as you have learned by the annual report, is in a much more encouraging state than we could have expected, considering the fact that it has been left every year, during the summer, to the care of one native preacher. I

\* The horses we consider the property of the Board, and when disposed of we shall credit the Treasurer with the amount received for them. If sold in Boston, they would bring each two or three hundred dollars; but here they will bring only thirty or forty dollars.

do not know of a station in Turkey, excepting Aintab, where a work so great and promising is in progress. At the last communion, the first Sabbath in April, six were admitted to the church, and four infants, including Mr. Walker's, were baptized. There were more than four hundred and fifty present on that occasion. There are several others who give evidence that they have been renewed; and we hope that they will be admitted at the next communion. We rejoice much that we have so large a congregation; but far more that the Holy Spirit has been present in our assemblies, and renewed some unto life eternal during the last few months.

Dr. Nutting had heard of the gloomy appearance of Diarbekir, and he was expecting to find everything wearing a sombre aspect. But he was agreeably disappointed. The external scenery, moreover, is "not uninteresting." Across the plain, northward and westward, high mountains rise at the distance of a day's journey; and the valley of the Tigris, half a mile below the city, abounds in beautiful gardens.

### Sivas.

LETTER FROM MR. B. PARSONS, MAY 2, 1855.

MR. PARSONS, though designated for Sivas, is residing temporarily at Tocat. On the 20th of April, he set out with Dr. Jewett for his future station, to gratify the wishes of the little flock which the Lord has gathered there by a brief visit. "If our missionary cannot yet live with us," the feeling has been, "let him at least come and see us."

### *State of Things at Sivas.*

On the second day of this journey, our friends were met by several of the Sivas brethren about an hour's distance from the city. As might have been expected, the reception was cordial and gratifying. The first evening was spent in religious conversation, and closed with reading the Scriptures, singing and prayer. "The room which we occupied," Mr. Parsons says, "was crowded; and so great was the interest of the company that they seemed quite unwilling to leave us, although we were exceedingly fatigued by our journey, and the hour was late."

Messrs. Jewett and Parsons derived much satisfaction and enjoyment from their intercourse with the Sivas brethren. It was matter of special joy that, deprived as the latter had been for several years of missionary labor, the regular preaching of the gospel, and the dispensation of Christian ordinances, they had tenaciously ad-

hered to those principles which they believe to be in accordance with the teachings of the word of God. The following extract is from the letter of Mr. Parsons.

The audience on the Sabbath numbered between thirty and forty. The services of the day consisted of a familiar Bible-class exercise in the morning, and two sermons, one topical, and the other expository. During the week it has been the custom to hold two meetings for prayer and religious conference. The monthly concert is regularly observed, as also a monthly meeting of the members of the church. The native helper, Hagop Agha, and native preacher, Baron Yeghia, have frequent and exceedingly interesting discussions with both Armenians and Mussulmans. The former are at present comparatively indifferent towards Protestantism; and the Pasha, who is a notoriously quick-tempered and fickle man, seems favorably disposed towards missionaries and missionary operations. We called upon him, and were very politely received. He acceded to a request, made by Dr. Jewett, that he would restrain the violence of the Bishop of Tocat, who has made it his daily business for some time past to curse the Protestants.

The city is pleasantly situated on a very extensive plain, and is well supplied with good water. It has a healthful climate; and having a large population, to say nothing of the neighboring villages within sight, it seems admirably adapted to missionary operations. The room now occupied as a school-room and chapel is altogether too small. It is crowded when the males alone are present; so that the want of room, and the established customs of the land, alike deprive the females of the privileges of the sanctuary. Something needs to be done immediately to remedy this evil.

The church at Sivas has eleven members. This number will probably increase, when the station shall be occupied by resident missionaries. The letter of Mr. Parsons concludes as follows: "A large company, some on foot and some on horses, accompanied us a considerable distance out of the city, singing as they went along several of the familiar songs of Zion, and in different ways evincing their heart-felt interest in our work, and their gratitude for our visit. It was truly affecting to witness their grief at being obliged to part from us, and to listen to their many benedictions, and their prayers that missionaries may soon be sent thither to break unto them the bread of life."



### Tocat.

LETTER FROM DR. JEWETT, APRIL 12,  
1855.

#### *Opening of the Seminary.*

THE Tocat seminary, for educating young men to become teachers and preachers of the gospel of Jesus Christ, held its first regular session on Monday, April 2. "At eleven o'clock," Dr. Jewett says, "the bell was rung to summon the young men to the commodious and neat school-room. Some of the pupils had been waiting several months for this hour, and it was with manifest pleasure that they came together." The three missionary families were also present, and participated in the inauguration services. After a hymn had been sung, and a few verses of Scripture had been read, the blessing of God was formally invoked upon the infant institution. The regulations of the school were then made known and explained; after which the Christian doxology in the Armenian language was sung to the tune of Old Hundred. "Deep joy," Dr. Jewett writes, "filled our hearts, in being permitted to see such an important enterprise commenced in this city, far in the interior of Asia Minor. A beacon fire has been lighted in the midst of deep and far-reaching darkness. Its brightness cannot be hid. Its rays, we trust, will penetrate to many a dark corner of this benighted land, and, reflecting the glorious light of divine truth, will illumine the pathway of many a soul, as it shall move forward to the celestial paradise."

There are already twelve pupils in the seminary, ten of whom are "boarding scholars." "Of these ten," Dr. Jewett says, "four are members of the Tocat church, and are active, praying young men. Of the remaining six, all appear to be serious; and they are not lacking in attention to the performance of external religious duties. At times we have hoped that some of them were the children of God." The teacher, B. Baronig, received his education at the Bebek seminary; "and he seems to be well fitted, both intellectually and spiritually, for his responsible station." An earnest appeal is made to the churches, that this seminary may be remembered in their supplications.

#### *An aggressive Movement.*

Our brethren at Tocat have obtained two convenient rooms in the business centre of the city, at a year's cost of five dollars, which are to be used as a depository of religious books and medicines. The deacon of the church, "very intelligent, and well qualified for the station," is to act as the salesman, and at the same time converse

with those who visit the place. It is supposed that the medicines will become a special attraction; for "mea love their bodies, if they do not care for their souls." Dr. Jewett will attend three days of the week, and prescribe for such as wish to avail themselves of his services. Mr. Van Lennep will also meet any persons who may desire to see him at stated times.

This plan seems to be admirably fitted to diffuse light and truth in Tocat. And so, it would seem, the Armenian bishop supposes; for before this letter of Dr. Jewett was dispatched to the United States, that dignitary had publicly anathematized Deacon Rohannes, the offence of the latter consisting in the fact, that he had been reading and expounding the gospel to many Armenians, whom, being ignorant men, he had willfully deceived by teaching them false doctrines. This event is reported, and justly, as "a token of good."

### Cesarea.

LETTER FROM MR. FARNSWORTH, MAY  
11, 1855.

THE present letter will not disappoint the hopes which previous communications may have awakened. "We have enjoyed uninterrupted prosperity," is the language in which the churches are addressed. On the first Sabbath in May, two persons were admitted to the church. Fifteen others are looking forward to the same privilege, two of whom wish to become preachers of the gospel. The following extract will indicate the state of things at this station.

#### *Religious Interest.*

For some weeks we have had increasing evidence that the Spirit of God is here. We have not a revival; but we have cases of conviction, with a degree of activity among our church members that much resembles a revival. We have one young man who has long been a Protestant, but heretofore has seemed entirely thoughtless. When we first knew him, he had much of the appearance of one of the lower order of Turks, whom he imitated in his dress. Now he appears to be entirely changed. We first learned of his awakened interest through our colporter. He was at a Turkish village, engaged in traffic. As the Sabbath approached, he felt anxious to get to some place where he could spend the day properly. He could not come to the city, as that was too far off. In the Turkish village there was no one who could sympathize with him. A

few miles distant was an Armenian village, where reside two of the members of our church. He sought out these brethren; and in the evening our colporter arrived there. The four Protestants had a happy day together. The colporter felt that the young man was not far from the kingdom of heaven. Within a few days, he has declared to me his purpose to make some arrangement by which he may remain in the city, especially that he may profit by the means of grace here enjoyed. "I have been a Protestant these six years," he says; "but what does it profit? I want to be a Christian."

We have before had occasion to remark that the reformation in Cesarea has taken a strong hold of the females. They are now laboring in what we may call a revival spirit. Within a few days we have known of their holding several informal and very interesting prayer meetings. In one case, five Armenian women called upon a Protestant family. Three of our sisters were there. Religious conversation was introduced. They read the New Testament, and prayed together; and when they could remain no longer, the strangers went away with much reluctance, declaring their purpose to return and hear more. In another house, five or six Armenians met three women, members of the church, and held a social prayer meeting. One woman who has never attended our meetings, led in prayer. The next day, one of our brethren met these same women, and spent nearly two hours with them in reading the Scriptures and exhortation. He was much pleased with their appearance, especially with that of the one who led in prayer the day before. He has previously known her as being quite indifferent; but she is now anxious for her salvation. Her mother, also, and her sister-in-law are both represented as being earnest inquirers. Both were present last week at Mrs Farnsworth's prayer meeting. At the same meeting there was a girl some sixteen years old, whom we have known several months to be desirous of embracing the truth. She wept very much during the meeting.

This week we have had the pleasure of seeing Turkish women interested in the gospel of Christ. Mrs. Farnsworth held her prayer meeting in a quarter of the city where several Mohammedan families reside; and some of the women were present during the whole exercise, and were perfectly respectful. Appar-

ently they were most deeply interested. Matthew xxvii. was read, with brief remarks. Probably these women had never before heard of the trial, execution and burial of our Savior; hence it came to their minds with a freshness of which most Christians know nothing. The custom of saying "Amen" to what one heartily approves, especially in prayer, prevails here among all classes. During the closing prayer, the frequency and earnestness with which this exclamation was uttered, reminded Mrs. Farnsworth of a camp-meeting. We do not look for any movement among the Turks at present. Still the way is being prepared. The day of deliverance for the followers of Islam may be nearer than we suppose.

The school at Cesarea retains its popularity. Efforts have been made by the priests to reduce the number of its pupils; but the attendance is full. Mr. Farnsworth says, indeed, that the room in which the school is held, is crowded; and new applicants present themselves at the rate of three or four a week. "The people are heartily sick of their own schools, where their children spend five or six years, and are abundantly bastinadoed, but receive almost no valuable instruction."

### *Movement at Yuzgat.*

Mr. Farnsworth communicates some interesting facts in regard to another place, which needs to be more fully supplied with the means of grace. His language is as follows:

Nearly two months ago, we sent one of our brethren to Yuzgat, to labor there as a colporter. He has written us frequent and very encouraging letters. He represents that nearly or quite one hundred families are ready and anxious to be enrolled as Protestants. We have never been quite pleased with the spirit exhibited by the inquirers at Yuzgat; for there is a political element entering into the movement, which is to be deplored. The people are smarting under the rod of an Armenian tyrant. Any change that would free them from that power, would be acceptable. Hence many are willing to become Protestants, or Catholics, if they may but gain political liberty.

Still there are among the disaffected some who are enlightened; while all are accessible, and open to instruction. The field is, indeed, a very inviting one. That the people are not well instructed, is not strange. They have never had even a colporter to reside with them any considerable time. When they know

better what the New Testament teaches, perhaps some will go back; but many, we hope, will embrace the truth in love. The field must be occupied at the very earliest period practicable. Fortunate are the men whom God shall designate to that field!

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### Marash.

LETTER FROM MR. BEEBEE, APRIL 20,  
1855.

MR BEEBEE, who is still at Aintab, continues to write encouragingly in respect to the station which he is expecting, with Mr. Perkins, to occupy at an early day.

### *The Work advancing.*

Intelligence from Marash, of the most cheering character, continues to reach us. Our latest communication informs us that forty persons, being an increase of twenty since I wrote last, have renounced the errors of the Armenian church, and declared themselves Protestants. They are from twenty-three different families, other members of which, it is confidently believed, will do likewise. The number of those who stand half way between the old church and Protestantism, having renounced the one without embracing the other, has increased. Our native helper is a man of a bold spirit, and probably well adapted to the present state of things. Not long since he created quite a sensation among the Armenians, by showing, in reply to certain inquiries put to him, that all who remain in the old church would surely go to hell! This became known among the Armenians, all over the city, and seemed to stir them up wonderfully. So much so that many, not over-anxious to go to that place, and feeling themselves on board a sinking ship, made haste to abandon it; though it may be questioned whether they are really any better Christians, notwithstanding all their haste. It cannot be denied, however, that they have at least taken the first step towards their disenthralment. There are clubs in various parts of the city of those who have left the church, but have not joined the Protestants, who meet at stated times to read the New Testament, and discuss its teachings. Just how many are thus engaged, I am not able to say; though from the representations made by the brethren, it would seem that the number must be very considerable.

As an additional proof of the progress which spiritual Christianity is making at Marash, Mr. Beebee adduces the facts which are set forth in the subjoined extract.

There are in Marash six Armenian churches, containing representations of the Holy Ghost, with pictures of the Apostles and various saints. It is customary with these churches, as with all the Armenian churches in this country, to veil these pictures at the commencement of their long fast of forty days, which begins about the first of March. This is done, it is said, because the saints represented by them are mourning. Near the close of the fast, they are unveiled in the following manner. On a set day the people assemble at their churches, and begin to offer money to have them exposed to view. One gives so much to have such a picture uncovered; another offers something for the unveiling of his saint; and so on, till all are restored. Those present are taught that the more they give, the better is the saint pleased; and that if nothing is given, the saint is very much grieved.

In one of the six churches, just spoken of, the people declared that the pictures should not be veiled, and that if they were they would give nothing to have them unveiled. They remained firm in their demand; and so the priest was at length compelled to yield, and the pictures were not covered. Not willing, however, that the people should have it all their own way, without paying anything, he proposed that the money which would have been given for this uncovering the pictures, should be collected and expended for the benefit of the poor; which was readily agreed to by the people. Thus we see that there is not merely the beginning, but the actual progress forward of a great work at Marash. The prospect is, indeed, exceedingly encouraging; and our hopes are high.

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### Aintab.

LETTER FROM DR. PRATT, APRIL 28,  
1855.

In the month of April last, Dr. Pratt made a missionary tour to Kessab. This letter contains a brief sketch of the journey, with a notice of the facts of chief interest which came to his knowledge.

### *A marked Change in Kessab.*

I arrived in Kessab Saturday, April 7,



and preached on the Sabbath in a crowded house. It was arranged next day that the building should be enlarged. The wall of one side was removed, therefore, so as to afford half as much space in addition to what they had before. Now two hundred and fifty can easily sit in the house.

I soon had proofs of a very pleasant and greatly changed state of feeling in the village. You will remember the sore trials our brethren had one year ago. This state of enmity has now, I rejoice to say, entirely passed away. The members of the three communities, Armenian, Catholic, Protestant, dwell together in the greatest harmony, of which I had the evidence, in receiving the salams of the principal Armenian priest, and one of the chief persecutors, which the Protestants called a miracle.

The Protestants do not, however, relax their efforts in behalf of the truth, and they find such a ready ear and unprejudiced mind as they have not known before. I must allude to one of the means, by which this was brought about; for it illustrates the way in which error often over-reaches itself. During the Romish movement in Kessab last fall, a prominent young priest from Aleppo was sent to oppose it. This he did effectually; but, being convinced of the truth of our doctrines, he could not openly oppose us. Hence he advised his friends to read the Bible, and do as it says; but he urged them not to leave their own church. "They could be Christians there; and they had better be friendly to the Protestants." They have taken his advice; they search the Bible; and they are friendly. But they will find that the Bible and the church do not agree; and many of them will not follow his advice in the last particular. Very many who never came to our meetings before, are found occasionally in the place of prayer; and our two laborers find ready access to almost every one.

The week was spent in labor at Kessab very delightfully; especially, as a number presented themselves as candidates for church membership. "We could not but feel," Dr. Pratt says, "that there, away from the world, on the sides of Mount Cassius, they had learned of Christ. Fifteen were admitted to Christian fellowship. Among them was the priest of whom I wrote last year, who seems really earnest to repair by better teaching the evil which he did when teaching in ignorance the doctrines of men."

### *The Sabbath.*

The following description of the second Sab-

bath which Dr. Pratt spent in Kessab will be read with lively satisfaction.

On the Sabbath before I left, we had a very solemn communion season. The house was crowded, as were the windows, and even a neighboring roof, with attentive listeners. I spoke of the death and agony of Christ, and, after receiving the confession and covenant of the new members, administered the simple rite. It was intensely interesting; and a remark of an Armenian who was present for the first time, disproves the arguments of those who say that shows and pageantry are necessary to impress rude minds. He had seen the mass a score of times; but he said, after witnessing our simple service, that he had never seen "Christ crucified" so plainly before.

I suppose there were more than three hundred auditors, of whom at least fifty were not Protestants. In the afternoon, seven children were baptized, and the house was again crowded. To my sermon on baptism, a plain exposition of its nature and meaning, they listened with a serious stillness that was very gratifying. The day, as a whole, was one of the most interesting that I have ever spent; and it was closed by a few words of advice and encouragement to the brethren who came to my room in the evening. No one could fail to have his heart warmed by such a visit. True, the people are very rude and uncultivated, even as men judge in Turkey; but the gospel has made its way to their hearts; and a church of fifty members attests its power.

### *Bitias—Antioch—Killis.*

Dr. Pratt returned to Aintab through Bitias, Antioch and Killis. In each of these places he found something to encourage him in his work as a missionary.

I set out the next morning on my way home, accompanied by one of our helpers; and on my way to Bitias I visited the old port of Seleucia, whence Paul went forth on his first missionary tour; and we stopped at the house of a Protestant in Bitias, where we were soon greeted by the few who have more or less fully received the truth. We asked them to propose questions for discussion; which they did, till we found that it was midnight; when with prayer we commended them to God. We found ten men who are enlightened; and we hope that six of them will soon be constituted a separate community. Bitias is a delightful mountain village, with pure

air and water, only four hours from Antioch; and it will be a fine retreat for the brethren who shall be stationed in Antioch in the summer. Within a distance of two hours there are two other villages, with several thousand Armenians.

Leaving Bitias we rode down to Antioch in the rain. Here I was compelled to remain one day; and here I found four men who are convinced of the truth, and have openly left the old church. We rejoiced to find such persons in this city. It has heretofore seemed a dry and barren place; but through the labors of the young man from Bitias, mentioned in the Herald, these four have received the truth; and they desire a teacher. They are very anxious to have the city occupied by our missionaries. We too shall rejoice when we can deliver that most interesting district into the hands of those who can take better oversight of it than we, from our distance and other causes, are able to do. As I hinted above, however, this would render it necessary that one of them learn Turkish.

I spent one day in Killis, where there are at present very encouraging signs. Stated labor by such a pastor as we hope they will eventually have from our seminary, cannot fail to bring forth good fruit. The women have a weekly meeting, which I attended, twenty-two being present. I was very much surprised to be informed that in what is called "infidel mountain," a rebellious and lawless district south of Marash, three men have declared themselves Protestants. We could not have expected this step among such a wild people; but certain Protestants from Killis, who go there on business, preach to them; and they listen, it seems, with decided profit.

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### Sandwich Islands.

LETTER FROM MR. PARIS, MARCH 15, 1855.

THE death of Mr. Kinney, who formerly labored in Kau, was mentioned in the Herald for December. Since his decease, the people of that district have had no regular ministry. It was for this reason that Mr. Paris made the excursion which he has described in the present letter.

#### *Visit to Kau.*

I have just returned from a tour through the southern part of Kona and a portion of the district of Kau. Since the death of their beloved pastor, Mr.

Kinney, that people had been beseeching me to visit them. I made an appointment for the second week in January, expecting to go thither with my family, and spend a month or six weeks, and thus be able to visit every part of the field, besides spending several Sabbaths at the station. But during the months of January and February, we had successive storms; so that after making several unsuccessful attempts, and being out one night on a double canoe with my family, exposed to the dangers of the ocean, we were compelled to give it up.

So leaving my family at home, I set out on foot, and made the journey in three days, the distance being eighty or ninety miles, and the road terrible, over vast fields of lava, much of the way. On the morning after my arrival, I had the pleasure of meeting a large number of the deacons and leading members of the church, who had assembled from different parts of the field. Some of them were old and tried men, as Jacob, Noah, Shem, Joseph, Samuel, Boaz, Paul, Timothy. Their faces were all familiar. For years I had always found them at their posts, ready for every good word and work. And now they were bereaved of their pastor; but every one seemed to be at his post.

During my stay in Waiohinu, it rained almost incessantly; so that many from a distance, and especially the aged and infirm, were not able to attend the services. Still our meetings were pretty full for three days; and I was thronged night and day with inquirers and church members, who came for personal conversation. There were quite a number who had backslidden and fallen into sin. Some of them appeared truly penitent, confessing and promising henceforth to walk circumspectly and live to the glory of their Savior.

Our meetings were solemn; and the messages from the word of God seemed to be listened to with deep interest. Many of the members of the church, though much cast down at the loss of their pastor, seem to be living by faith, active, watchful, prayerful Christians. On the Sabbath I administered the Lord's Supper, baptized eighteen children, and propounded twelve individuals for admission to Christian fellowship at some future time.

#### *Need of a Pastor.*

The following extract presents a case, which cannot fail to appeal to our sympathies.



The church and people were very desirous that I should become their pastor, and spend some five or six months in the year with them, and the remainder in South Kona. I told them I would do what I could for them, while they were destitute; but I advised them to try and secure some one who could live with them constantly. The whole church has united in a petition for Mr. C. B. Andrews. If he does not accept, I hope the Prudential Committee will send some good self-denying man to occupy that post. It would be exceedingly difficult to find a native minister who could sustain himself and get along there. I do not undervalue a native ministry. I am now making arrangements to have a

young man settled in the southern part of my field. But native pastors should always, if it is possible, be located so that they can confer occasionally with some missionary. Now Kau is a field by itself, farther from my station or Hilo than Michigan or Missouri from Boston. The population is not large; but it is a good field to labor directly for the salvation of precious souls. The missionary station is a charming spot. I know of no church or people who have been more self-denying, or made greater sacrifices to have comfortable and substantial houses of worship. Their monthly concert contributions for the year amounted to about three hundred dollars.

## Proceedings of other Societies.

### Domestic.

#### BAPTIST MISSIONARY UNION.

THE report of this society, submitted to the recent meeting at Chicago, shows that the receipts for the last year were \$114,907 58, and the expenditures \$145,528 31. Of the receipts, \$5,000 were from the American and Foreign Bible Society; \$2,200 from the American Tract Society, and \$4,000 from the United States Government. A debt of more than \$60,000 was reported. An abstract of the annual report is subjoined.

#### Maulmain Burman Mission.

One station, one out-station; 5 missionaries, one a printer, and 4 female assistants; 4 native assistants.

The principal work of this mission, exclusive of the publication department, has been preaching to Peguans and Burmans. Thirteen have been added to the English church, and eleven by letter. Six converts have been added to the two native churches at Maulmain and Amherst, making the aggregate 138. The Maulmain church continues in charge of a native pastor. There are five day schools, one of them at Amherst, with an aggregate of 226 pupils.

#### Maulmain Karen Mission.

One station, 16 out-stations; 4 preachers, one a printer; 4 female assistants; 16 native assistants.

The theological school has had twenty-two pupils, seventeen of whom have been pursuing the full course, and five a partial course. The normal school has averaged thirty-eight pupils. Primary schools have been sustained by seven of the native churches, at their own charge. The whole number of churches is sixteen, including three in

Martaban district, thirteen Sgau with 705 members, and three Pwo Karen with 120. The baptisms reported are 46, including nine from the normal school.

#### Tavoy Mission.

One station, 24 out-stations; two missionaries and three female assistants; 23 Karen and 2 Burman assistants.

Each of the Karen churches is in charge of a pastor or preacher; and they are generally in a prosperous state. The whole membership is 1,062. The baptisms reported are ninety-three. Four of the Karen pastors have been ordained, and one Burman. The schools connected with the churches were well reported of. The Karen normal school under Mr. Thomas has numbered about forty pupils. In the Burman department, Mr. Allen has commenced effective labor in city and village, aided by a Burman preacher and a Karen assistant. The Tavoy church has twenty-three members, one baptized recently, and is in charge of a native pastor.

#### Arracan Mission.

One station, 2 out-stations; 3 missionaries and 5 female assistants; 8 native assistants.

The Akyab church is steadfast, and the assistants are at their posts. One convert has been baptized. A native preacher, formerly at Akyab, and for several years a faithful assistant to Mr. Ingalls, has been ordained at Rangoon pastor of the Akyab church. The church numbers about fifty members.

#### Bassein Mission.

One station, 50 out-stations; 3 missionaries and 2 female assistants; 60 native assistants.

Fifty of the assistants are pastors or preachers

to about fifty churches, as last reported, with a membership of more than five thousand communicants. The additions, so far as stated, have been 387. Two assistants have been ordained the last year, making eight from the beginning. The preachers have been supported almost wholly by the native churches and the Home Missionary Society. At the last quarterly meeting it was voted to assume their entire support. There have been forty-three village schools, with 834 pupils. Some of these schools have been of an advanced character. A normal school has been maintained at the station part of the year.

#### *Rangoon Burman Mission.*

One station, 4 out-stations; 3 missionaries, one physician, and 3 female assistants; 8 native assistants.

The state of this mission gives large encouragement. Accessions to the churches are announced by almost every mail. A church has been constituted at Pazoondoung, and measures are in progress to establish a fourth at Kemmendine. Two preachers have been ordained. More than fifty baptisms have been reported within the year; the present number being 132. There are two day schools with about 25 pupils.

#### *Rangoon Karen Department.*

One station, 28 out-stations; 2 missionaries and 3 female assistants; 23 native assistants.

The work of God among the Karens appears to have been advancing on every side. "Converts are multiplied, and new churches constituted, in districts widely remote from one another." The Maubee Association, extending northerly toward Donabew, was formed in February, 1854, of thirteen churches with 777 members, including 253 baptized the year preceding. The Pegu Association, at its annual meeting in January, 1855, reported thirteen churches. Six have been constituted since that time, including three in Ling district, and three in Engapoo and Dallah, making nineteen churches, to which have been added by baptism 328 converts. The present number is 1,106. The churches have mostly supported their own pastors and preachers. The normal school, so far as sustained by the funds of the Union, continued throughout the rainy season with 50 pupils. Forty additional pupils were supported by their friends. Twenty-six have been baptized at Donahew; and several churches are being gathered in that vicinity.

#### *Henthada Mission.*

One station, two out-stations; 2 missionaries and 2 female assistants; 6 native assistants.

The missionaries arrived at the station in October, and were welcomed by the Karens, many visiting them from all parts of the district, apparently prepared to accept the gospel. The missionaries express great satisfaction with their

location. Lands for dwellings have been given by the civil authorities.

#### *Shwaygyeen Mission.*

One station, 5 out-stations; one missionary and 3 ordained native assistants.

The year has been devoted to direct evangelization; and a "wide and effectual door" has been set open. Within the first six months, fifty-one professed faith in Christ in baptism. The number baptized before the close of the year was 577, who were constituted into six churches. More than 500 of the whole number were baptized by the native preacher Sau Doomoo, an assistant formerly of Tavoy, and "a man of prayer." With one exception, the churches support their own preachers.

#### *Toungoo Mission.*

One station, 5 out-stations; one missionary and one female assistant; 4 native assistants.

Chapels have been built in several villages. Sau Quala says, "God has poured out his Spirit on the land of Toungoo. The Mannœpghas love the word of God exceedingly. They rose up and built a chapel immediately, and would not let me go." Sau Quala is "slow in baptizing;" but the number received since the founding of the mission is 749. The native laborers receive their support from the Karens. "But the Burmese in the city (of Toungoo) have none to preach to them God's word."

#### *Prome Mission.*

One station, 3 out-stations; 2 missionaries and 2 female assistants; 2 native assistants.

Three converts, the first fruits of the mission, were baptized February 22. The whole number baptized within a year, in ten or twelve localities, is eighty. About sixty of these are members of the Prome church, in charge of a native pastor. Four churches have been constituted, of which two are Karen; and a fifth is about to be organized. Two of the baptized were from Ava, who had come for the purpose of learning the new religion. Some of the converts had worshiped God for years. Several give promise of usefulness in the ministry.

#### *Ava.*

Messrs. Kincaid and Dawson were designing to set out for Ava on a tour of exploration in March. Assurances have been given of their safety and welcome from high native authorities. The church at Ava still lives, and Christians are to be found in several of the intermediate cities.

#### *Mission to Siam.*

One station, 4 out-stations; 4 missionaries and 5 female assistants; 3 Chinese assistants.

In the Siamese department, religious services have been held as usual. Two days every week have been devoted to visiting and distributing

tracts. Three extensive tours have been made, and many have heard the gospel. Books are eagerly received. Instruction has been given at the palace most of the year with much encouragement. Most of the studies are biblical. Several princesses have read the entire New Testament, and profess to believe in the truth of Christianity. Eleven profess to be believers, of whom four have asked for baptism.

In the Chinese department, the assistants have been chiefly at the out-stations. The church numbers forty; six have been baptized during the year, and there are some promising inquirers. A letter which appeared in a Singapore paper in September last, reflecting on the government, has aroused the King's displeasure, and changed his spirit towards the missionaries. They have been forbidden to go beyond the city. Some of the converts have been arrested, imprisoned and fined.

#### *Hongkong Mission.*

One station, 4 out-stations; 2 missionaries; 4 native assistants.

Preaching has been maintained on the Sabbath, and an expository exercise twice daily. The congregation on the Sabbath varies from fifty to one hundred. The gospel is also preached daily by the wayside and from house to house. The church numbers thirty. During the year, seven have been baptized. Six day-schools have been in operation. They are maintained as centres for preaching the gospel.

#### *Ningpo Mission.*

One station; 3 missionaries, one a physician; 4 female assistants; 4 native assistants.

The Sabbath services at both chapels have been continued as usual; also a daily service at one of them and at the dispensary. The West Gate chapel is kept open daily for religious conversation with all who call. Apart from conversations, there are thirty-five addresses and eighteen meetings weekly, with an average attendance of about 1,200. Two have been baptized, and there are several inquirers. The native church members have supported one of their number, who has been engaged in preaching excursions in the adjacent villages.

#### *Assam Mission.*

Three stations; 6 missionaries and 7 female assistants; 3 native assistants.

The three churches are favorably reported. Ten have been baptized at Sibsagor, and six pupils of the institution at Nowgong. There are three boarding schools for girls, under the supervision of female assistants, and five day schools. One, at Jorhat, has at some periods numbered two hundred scholars. A school of forty pupils has been established among the Miris. The people have nearly completed a school-house at their

own expense, and promise to build a house for the teacher.

#### *Mission to the Telogoos.*

One station; 3 missionaries and 3 female assistants; one native assistant.

Preaching has been maintained at the mission as usual. There is a Sabbath school, also a boarding and day school, the latter numbering forty-five pupils, of whom thirteen are boarders. Daily worship is held for the school, and about twenty of the children devote the best hours of the day to the study of the Bible. The Pilgrim's Progress is used as a reading book. The monthly concert is observed with increasing interest; also the Friday evening meeting, and the female prayer meeting. Street preaching, *zayat* preaching, and labors from house to house, have all been employed. One has been baptized. The church numbers six.

#### *Mission to the Bassas.*

Two stations; 2 missionaries and 2 female assistants; 4 native assistants.

The mission is again without a head. Of the assistants, two are preachers, but not ordained. The others are engaged in teaching. There is preaching at Bexley on the Sabbath and on Wednesday afternoons. The school numbers thirty-one pupils. At Little Bassa there is also Sabbath preaching.

#### *Mission to France.*

Eight stations and nine out-stations; one missionary and one female assistant; seven ordained preachers, and nine other French assistants.

The mission has enjoyed, in the north, marked prosperity. A new church has been organized, and thirty-two have been baptized. The meetings in Paris are now fully attended. In the south-eastern department, eight have been baptized. There are thirty-eight candidates for the ordinance. The whole number of members is 353. The latest advices encourage the hope that liberty of worship will eventually be secured.

#### *Mission to Germany.*

45 stations, 406 out-stations; 5 native missionaries, and 31 other native preachers and assistants.

Mr. Oncken returned to Hamburg August 26, after an absence of fifteen months. During his visit to America he collected about \$14,000 for chapels, beside subscriptions to a large amount. Several of the chapels have been completed, and others commenced. New churches have been formed in various directions, and others already existing have been strengthened and enlarged. The number of members in forty-five churches is about 5000. Of these, the churches in Prussia contain 2017, of whom 218 have been added by baptism. A favorable opening for the gospel among the Lithuanians has been presented in Memel. Many miners in the Hartz mountain



have been awakened. In parts of Switzerland there is an important movement, and in villages near Copenhagen. In Sweden there is a wide-spreading interest. A convert has been baptized at Hamburg and ordained, and has returned to administer the ordinance to hundreds of his countrymen, who have seceded from the national church. Persecutions continue in many places.

#### *Mission to Greece.*

2 stations, 2 missionaries, and 3 female assistants; one native assistant.

Public worship has been regularly maintained at Athens, but the average attendance has been small. Of late, there has been more encouragement; and two converts, one a Greek, have been baptized.

#### *Indian Missions.*

3 missions; 10 stations; 11 out-stations; 6 missionaries, and 9 female assistants; 9 native assistants.

At the Ojibwa mission, four have been baptized since the last report, making the present number of the church twenty-three. The Sabbath school is still maintained. The day school numbers 66 pupils, and the daily attendance has exceeded 50. Three of the Shawanoes have been baptized within the year, and the interests of the station have prospered as much as was to be expected in the unsettled state of the people. The school among the Delawares has been sustained throughout the year, with twenty-seven pupils. Proposals have been received for its enlargement, but no definitive arrangements have yet been made. The Ottawas have been bereaved of their faithful missionary. The present number of the church is thirty-eight, one of whom was baptized the past year. The number of additions to the churches among the Cherokees is 105, and nearly every station and out-station has shared in the blessing.

#### *Foreign.*

##### **LONDON MISSIONARY SOCIETY.**

##### **MOFFAT'S VISIT TO MOSELEKATSE.**

THE London Christian Times of June 8 contains a very interesting letter from the well-known missionary, Rev. Robert Moffat, to one of the Secretaries of the London Missionary Society, Rev. Dr. Tidman, describing a visit made a few months ago to Moselekatse, one of the most powerful chiefs of Southern Africa. Of the first part of his tour, Mr. Moffat says nothing in this communication. He represents the character of Sekhomi, a Bamanguato chief, as "made up of cunning, treachery, cruelty, falsehood, and folly." Though he had abundant assurances that guides should be provided for the continuance of his journey, when he came to the point

where they were needed, none were to be found. "On the contrary," Mr. Moffat says, "Sekhomi had sent individuals in advance of us, to warn the children of the desert to get out of the way." "Providentially for us, the country before us, though woody and intricate, was tolerably well watered; and, though we were seldom able to see two hundred yards before us, by the assistance of my compass and occasionally a game path, we proceeded through what appeared an extended plain, covered with wood, and now and then a small granite hill rising above the trees. The foundation of the whole country is granite; and the rivers we crossed were wide, with the entire bed covered with deep granitic sand." "After crossing the Shasho, and other rivers," he continues, "we entered a perfect labyrinth of hills and mountains, without seeing the footstep of a human being. We at last found traces of cultivation, and soon after some individuals of the Bamanguato tribe, but who were subjects of Moselekatse."

#### *Reception.*

Mr. Moffat describes his first interview with this formidable chief as follows:

When we at last reached Matlokotloco, we found him sick, and with difficulty brought to the porch leading to his residence. I saw his condition, and, while with one hand he eagerly grasped mine, he appeared deeply affected, and drew his mantle over his face with the other; I suppose unwilling that his vassals, who sat in silence at a distance, should see the hero of a hundred battles weep, even though it were for joy. After becoming composed, he gave full expression to the joy he felt on seeing me once more. Pointing to his feet, he said, "I am very sick, but your God has sent you to heal me." Though we had passed several of his towns, and had been two weeks conversant with his people, no one dared to whisper, 'Moselekatse is sick.' The fact was too sacred to be pronounced by vulgar lips. Though he had not been out of his house for some time before, he sat the live-long day (for it was yet early when we arrived) looking at us, getting every thing ready for the Sabbath. And a sojourn was, indeed, most acceptable, after a most harassing month's journey from the Bamanguato, during which we were very often obliged to use our axes from the time of inyoking till halting for the night, cutting our way through thickets. As Moselekatse very naturally felt anxious to be restored to health, I engaged to prepare for him suitable medicine, provided he would, like myself, drink no beer, and eat only the kind of food I prescribed. To this he most willingly assented. The means used were, by God's blessing, successful; and in a couple of weeks he was on his feet again, to his great joy and that of his people. There I remained for more than four weeks, having daily intercourse

with the great chief, whose kindness was unbounded. But he would not listen to my plan of going to Sekeletue's country in search of Livingston. He started objections, and raised every bugbear he could think of. Though he had been at war with Sebetsoane, the father of Sekeletue, he had no idea that they would do me harm; but the deadly miasma of the country beyond he thought a sufficient reason for my not attempting the journey, though I assured him that nothing of that kind should deter me from undertaking it.

#### *Effect of a previous Visit.*

During the time already elapsed, although I was not idle, I could not prevail on Moselekatse to allow me to proclaim to him and his people the truths of the gospel. As he could refuse me nothing that I thought proper to ask, he would give evasive answers, and endeavored to assure me that he believed the word of God was good for him; but at the same time hinting that his nobles and warriors might not like it, from the principles of peace it inculcated. But I was aware that they were really desirous of hearing those doctrines, which they knew had had a salutary influence on the mind of their master ever since my last visit, more than twenty years ago. Though at that time I was only able to reach his understanding, my strong remonstrances with him to modify the severity of his government had produced so thorough a change in his views, that the cruel and revolting forms of execution were nearly obsolete, while a sense of the value of human life, and the guilt of shedding human blood, characterized his measures to an extent his subjects had never before witnessed. They knew nothing about the nature or requirements of the divine word; for, to harbor the idea that there was a God greater than Moselekatse, would be viewed as the veriest madness, and expose any one to the danger of being hung. His people, though nearly all youth and children when I last visited him, knew that their yoke had been made lighter in consequence of some influence or charm which I had diffused into the heart of their monarch; and hence the general joy my visit imparted to all ranks.

It was difficult to account for his reluctance to allow me to preach to his people, except it was from the impression that the exhibition of the character of the divine being, life, death, and immortality, would repress the martial spirit of his warriors, whose highest happiness is to fight for, or die for, Moselekatse, the son of Machobane. His hand, like that of Ishmael, is against every man, and every man's hand against him; and to his soldiers (and every man of the Matabele is a soldier, ready to grasp his weapon at a moment's notice) he looks for the defence and security of his kingdom.

#### *Permission to Preach.*

It was natural for me to feel melancholy, situated as I was, surrounded with multi-

tudes of savages who loved me, and yet I could not instruct them. I tried at times to look morose, while he would try in vain to make me smile. I used to say pleasantly that if he would not hear of my Lord and Master, he should not have me; neither should I receive the shadow of a present from him; but that I should, one of these mornings, shoulder my gun and march off to Sekeletue's country. I cannot now describe the process by which I at last overcame his objections; the incident was unexpected and interesting. He gave full permission for me to preach to him and his warriors the gospel of salvation. Daily, at a minute's warning, they were assembled before me, much nearer him, who sat at my left hand, than they dared to approach on any other occasion. Never in my life did I witness such riveted attention and astonished countenances, whilst I, amid the stillness of the grave, published to them the great doctrines of the word of God. These were things which never before had entered their ears; but the character of God, his works and providence, redemption through his Son, death, judgment, and eternity, were listened to with unflinching attention during the remainder of my sojourn. Though the people of Moselekatse are composed of Matabele or Zulus, the original stock, and of every tribe, from the Bakone tribes to the south, the Mashona to the north, and Batonga, they are transformed by the nature of the government under which they live, and exhibit characteristics of intelligence and prompt attention, compared to which the tribes from which they have been taken, possess but a shadow.

Numbers were arriving daily at headquarters, and returning to the different towns of his vast dominions, to bring news, and convey orders and instructions; so that what was preached in the presence of Moselekatse, was conveyed to the extreme ends of his territories. Some who heard it at second hand, published to others at a distance the strange news that Moshete had brought to the ears of the Matabele. The above services were to me, beyond all description, interesting. I felt that my prayers had been answered, and that I had obtained my heart's desire. After concluding the first day's service, I turned to Moselekatse, and laying my hand on his shoulder said: 'You have now made me happy. I want nothing else that you can give; I shall sigh no more.' 'How,' he asked, 'can you sigh, when I and my kingdom are at your disposal? You must preach daily, and receive my present also.' But I have omitted to state that the permission to preach was only granted on my return journey from the north-west.

#### *Journey to the North-west.*

Moselekatse, finding it impossible to prevent my proceeding to Sekeletue's country, at last ordered a large escort, and sent officers in advance to prepare my way, and to see that I lacked nothing to make my way

prosperous. On the morning on which I started, leaving my fellow-traveler, Mr. Edwards, to pursue his object, Moselekatse looked rather downcast, and got into my wagon, as I and others thought, to accompany me a short distance. He was followed by the principal men in the town. We went on, passing one town after another. We at last halted under a splendid *ficus sycamorus*. Here, he said, he could not part with me, and sent instantly back for his waggon. We then made a fair start towards the north-west. Strings of females, bearing on their heads large calabashes of beer and other supplies, were soon seen following in a train, with a drove of fat cattle, four or five of which were slaughtered every day for the use of the camp.

Wherever we halted, booths were raised, as if by magic, in which to sleep; for perhaps two-thirds of the men had no mantle or caross to shield them from the east trade wind, which in that country blows the year round, and is sometimes damp and cold, though rains are unknown during the winter months. As we proceeded, the number of warriors increased till it amounted to nearly three hundred. After about ten days' traveling in a zig-zag course, in order to avoid dense thickets, we were brought to a halt, the *tsetse* to our right, and a parched and dry country to the west. It being a dry season of the year, not a drop of water was to be had at any reasonable distance; and to have proceeded northwards towards the Zambeze, would have been attended with the destruction, in three days, of all our oxen by the *tsetse*. This did not disturb Moselekatse. We felt strongly inclined to proceed; and the loss of oxen would have pleased him, as he would then have been able to urge a reason, tangible enough, for my prolonging my stay in his country. I offered, if he would give me a number of men to carry Livingston's goods, to proceed on foot for nearly eight days through the fly country. To this he would on no account consent. 'If you go and perish on the road, what will Mamary (Mrs. Moffat) say? I shall go with you.'

Finding advance towards the west with oxen impossible at that season of the year, I divided Mr. Livingston's supplies into seventeen packages; and he ordered twenty men, under an officer, to carry them to Linyante, the residence of Sekeletue. They shouldered their charges, and marched off, at a moment's warning, to carry the goods of a missionary into the midst of their enemies. When I hinted at the danger to which they might be exposed, Moselekatse would not hear of it, adding, 'They are your servants, and on your business; and, therefore, no one will ever think of injuring them.'

We returned by nearly the same way we went. The country through which we passed was sickly, especially during the summer months.

#### *Face of the Country.*

The physical description of the country I

shall leave for the present. My journal will contain much information on that subject. I may just add that nearly all the country under the Matabelian sway is beautiful and woody (though the timber is not fine) and well watered. From Matlokoitloko to the Zambeze, to the north, is ten days' journey. The cattle outpost extends only four days in that direction, beyond which the *tsetse* is in overwhelming numbers, forming a broad belt and a barrier wholly impassable by oxen, horses, or dogs. The inhabitants of that country possess sheep and goats only. Moselekatse's dominion extends northward to the Zambeze, and the community on the southern bank, with their numberless canoes, are under his control. The Mashona tribe, in which country I found him, have their stronghold in the mountains, four days directly east from Matlokoitloko. They are a fine looking people, industrious, and, not being of a warlike disposition, are no match for Moselekatse's trained legions. They speak the language of the Makalaka, a dialect of the Sechuana. The southern portion of Moselekatse's kingdom is one scene of hills, mountains, valleys, and glens, streams and fountains, with few exceptions granitic, and more to the north the substratum is basaltic. By the time we returned to Matlokoitloko, an officer and ten men whom Moselekatse had sent a month before to inquire respecting the whereabouts of Livingston, returned, and reported that he was still absent on his journey to the coast, but would return when the summer rains commenced. On their arrival at the Chobe River, men from Linyante came in canoes, but were afraid to approach the Matabele; and it was with difficulty that the latter could get them within reach of holding converse, till they were assured they were on my business.

"It was with a desperate effort," Mr. Moffat says, "that I could get away from my friend Moselekatse." And when the hour of departure came, an escort was ready to take him far beyond the utmost bounds of this chief's dominions, and to see that every want was supplied. Having reached his station in safety, he mentions with gratitude the fact that he had been permitted to preach the gospel to thousands, who had never before heard of the name of a Savior.

#### UNITED PRESBYTERIAN MISSIONS.

THE United Presbyterian Synod of Scotland held its annual missionary meeting at Edinburgh, May 9, the Moderator being in the chair. From the Treasurer's report it appeared that the expenditures for foreign missions had been £12,809. 19s. 7d., while the receipts were £14,230. 4s. 8d., besides £1,751. 7s. collected for printing and distributing Chinese Testaments. The Secretary, Rev. Andrew Somerville, read a report, of which the following abstract is given.



*Canada.*

The synod in Canada now consists of fifty ordained ministers, divided into eight presbyteries. Several of the ministers have to supply two or more congregations. The synod has eight preachers and twenty-six reported vacancies. Canada, especially the western province, presents a wide and an important field for missionary labor; and the demands for the supply of sermons are numerous.

*Jamaica.*

This mission consists of twenty-four congregations, divided into four presbyteries, which form the United Presbyterian Synod of Jamaica. There are four thousand members, with an average attendance on public worship of upwards of eight thousand persons; 179 have been admitted for the first time, and there are 496 candidates for membership. There are one hundred and twenty-one prayer meetings, with an attendance of 1,662; on the Sabbath there are ninety-five adult classes, with 1,905 in attendance, and one hundred and seventy-nine classes for children and young persons, with 2,301 scholars, taught by 259 teachers. The ministers have thirty-four week-day classes, attended by 1,078. It appears also that the congregations have raised for all purposes the sum of £2,761, which is an average for each member of 13s. 9d. There is one congregation, to which it is proper to allude by name, the congregation formed in the Grand Cayman, an island one hundred and sixty miles west of Jamaica. That island, which contains a population of about two thousand, was entirely destitute of the gospel, or any means of religious instruction, when the Rev. James Elmslie went to it in 1846. "A great reformation in the character and habits of the people has taken place. All the magistrates in the island, with two exceptions, are members, and four of them are elders in the churches. The total membership of the churches is 274, all of whom have been admitted by Mr. Elmslie, and most of whom have been brought to the knowledge of the truth as it is in Jesus, during the period of his ministry.

There are forty-seven day schools in connection with the mission, with 3,305 scholars on the roll, and an average attendance of 2,005. The sum of £473 8s. 11d. has been raised for school fees. The academy at Montego Bay was, during the first session ending in June, attended by sixty-three public scholars, and by fifteen missionary students; and during the second session, ending in December, it was attended by seventy-two public scholars, and fourteen missionary students.

*Trinidad.*

There are two congregations in Trinidad, Port-of-Spain and Arouca, both of which are yet small. The former, which has eighty-four members, had four admissions

during the year; and the latter, which has twenty-nine members, had twelve admissions.

*Old Calabar.*

This mission in the Bight of Biafra has four ordained European missionaries, several white teachers, and a number of colored assistants. Fifteen native converts, thirteen young men and two young women, have during the year been admitted into the church. There are now twenty native converts, sixteen males and four females. Several of these are persons of standing and influence; two in Creek Town are the sons of King Eyo; and of those in Duke Town, one is the son of Antika Cobham, a second is the grandson of the late Duke Ephraim, and the third a son of the late King Eyamba. It is highly probable that, if these young men are preserved in the path of duty, and are enabled to carry out their profession, they will exercise a beneficial influence upon the respective towns. It is stated by Mr. Waddell that there are fifteen young persons on the list of candidates at Creek Town, and by Mr. Anderson that there are eight at Duke Town, or altogether twenty-three seeking admission to the church.

But there is evidently a degree of local opposition to the work of the Lord. The elder chiefs are not pleased that the young should seem to act on their own judgment, and join the church. There is much need of grace on the part of these converts. They are exposed to many trials and dangers. Let fervent prayer be offered in their behalf.

It appears that a considerable number of persons, natives of Calabar, have lately returned from Sierra Leone. These persons were sold from the country in the time of the foreign slave trade, captured by British cruisers, and taken to Sierra Leone, where they have been instructed in the truths of Christianity. Now that the slave trade has been suppressed, and that they have heard that a mission has been set up in their country, they are finding their way back to the land of their birth.

Several hundreds, both in Creek Town and in Duke Town, have the gospel preached to them every Sabbath, as well as from house to house during the week. Upwards of one hundred and fifty young persons, of both sexes, are attending the day-schools. Various portions of the Scriptures, in the native language, are in circulation, which many educated in the schools can read. Mr. Anderson has translated into Efik, during the year, the Shorter Catechism and the Acts of the Apostles.

*Caffraria.*

Rev. J. F. Cumming has been usefully employed in preaching to the people in the vicinity of Glenthorn, Cape Colony, where there is said to be 'a very large native population.' The Committee have granted authority to Mr. Cumming for beginning a

mission in the tribe of Tyopo, in Tembuland, should circumstances still seem to be favorable for doing so. Various considerations sustain this measure. The tribe numbers six thousand, and they are without a missionary. They ask a teacher. Mr. Cumming was with them before, and it would need urgent reasons to warrant a refusal.

#### *Australia.*

During the winter we have sent out to Melbourne, Port Philip, the Revs. A. D. Kininmont, James Ballantyne, and Hugh Darling; and to Adelaide, South Australia, the Rev. Peter Mercer.

#### *Continental Churches.*

We have given £500 to the Union of Evangelical Churches in France; £250 to the Evangelical Society of Geneva for the Saintonge mission in Western France; and £150 to the Belgian Missionary Church.

#### FREE CHURCH OF SCOTLAND'S MISSIONS.

THE Free Church of Scotland has a "scheme" for the conversion of the Jews, and also one for the conversion of the heathen. The committees upon these schemes are accustomed to present their annual reports to the General Assembly. During the recent meeting of this body at Edinburgh, the Jewish Committee submitted a report on the 25th of May, and the foreign Committee presented theirs on the 1st of June.

#### *Jewish Missions.*

The finances of this scheme, in one respect, are in a favorable position, there being a balance of £1,600 in the hands of the Committee. Still there has been no actual increase of the receipts within the year, though the payments have exceeded the income by more than £500; and in the first years after the "disruption," the amount collected was £1,000 greater than it now is.

In speaking of the missions, the Committee say that the school at Pesth is a "marvel," by reason of the number of its pupils and the difficulties over which it triumphs. Though the missionaries have been expelled by the Austrian government, this little nursery continues to prosper. "One cannot help feeling with Dr. Craig of Hamburg, who visited it last winter, that the fiery chariots and horses which the prophet saw around his master, are still hovering around the work."

The labors of our Scotch brethren in Constantinople have received a temporary check from the war, a large number of the Jews having turned aside from their usual occupations, that they may secure more lucrative employments. The German school at Galata, however, appears to be more prosperous than ever; while the

Italian female school in the same place is in "its wonted high state of efficiency."

The mission at Amsterdam is among a Jewish population of twenty-six thousand; but "they are nearly all shut up in old rabbinical Judaism," and great efforts are made to prevent a renunciation of the faith of their fathers. There is preaching in the Dutch language, which is largely attended; and the experiment is most hopeful.

#### *Foreign Missions.*

The Committee on this scheme began the year with a balance of £1,831 for the General Fund, and £5,347 for mission buildings. The contributions to the General Fund have since amounted to £12,390; and £11,563 have been received for mission buildings. Including dividends and interest, the income of the scheme for the year is reported as being £31,233.

Passing to the missions, the Committee say that the prospects of the brethren in Caffraria are "brightening." At Lovedale forty-four adults were baptized during 1854; and there were many candidates for this ordinance January 1, 1855. The number of communicants was 184. In the schools there were 320 pupils. At Pine, six adults have been baptized, the whole number of church members being thirty. There are also a few candidates for Christian fellowship. The schools have sixty-five pupils. The attendance upon public worship at Macfarlan has varied from 50 to 125; but the school has been quite small. Two persons have received baptism. Burnhill has been restored to the missionaries; and the Governor, Sir George Grey, contemplates introducing a system of education into that neighborhood.

The operations of this scheme at Bombay have been conducted "with much energy," and "not a little success." At the last examination, the number of pupils was 1,302. "The appliances of preaching, tract distributing, and other agencies, have been largely and zealously employed." Twelve native adults have been baptized, also five children of different ages. About one hundred native Christians, of all ages, are under the care of the mission. At Puna "the work of preaching has been carried on with much earnestness; private lectures and classes have also been held; schools have been in active operation; and influences of a varied order brought to bear upon the heathen mind." Four adults have received baptism, and the number of church members of all ages is 53, and the whole number of scholars is 766. No special results are reported from Satara and Surat. The work has been pressed forward at Nagpore with zeal. At the last examination, five hundred pupils were present.

The average attendance at the Calcutta Institution is between 1,100 and 1,200. "All the appliances for which this central institution is famous,



have been in full operation; and the success has been marked." In 1854 there were nine baptisms in Calcutta; and there have been six baptisms at Chinsurah, where is also a school having some 800 pupils. At Culna there are 226 pupils, at Bansberia 392.

Madras has four "branch stations." The whole number of pupils, in all the seminaries, is 2,400; and their progress is represented as gratifying. Native preachers are proclaiming the gospel in their own tongue with success, as they are at Bombay and Calcutta. "Altogether the Committee regard this mission, both as to its centre and its branches, as in a most healthful and energetic state."

#### CHURCH OF SCOTLAND MISSIONS.

THE Church of Scotland has also its two schemes, one for the Jews, and the other for the heathen, the reports of the conveners being submitted to the General Assembly from year to year. At the late meeting of this body at Edinburgh, a report was read by Dr. J. Macfarlane on the foreign missions, of which an abstract will now be given.

#### Foreign Missions.

One native convert has received baptism at Calcutta; and others have professed to be earnest inquirers after the right way of the Lord. The Committee had hoped to report large accessions to the church of Christ; but they do not doubt that the mission is "leavening an extensive body of the native youth with the soundest scriptural knowledge, using every appliance, whether through the chapel or school, to enlighten the darkened understanding, and to impress the hardened heart." At Madras, eight natives have been admitted to Christian fellowship. This event is mentioned with special thankfulness. Only one missionary is laboring for the Church of Scotland at Bombay; but this brother is said to have conducted the operations of this scheme "efficiently and prosperously." The number of persons receiving education is increasing, the names enrolled having reached nearly five hundred already. The Committee propose to establish a mission at Lahore at an early day, as they have a fund of £1,500 for evangelizing the Sikhs, the avails of a generous donation from General and Mrs. Campbell, of Lochnell.

#### Jewish Missions.

The report of the Committee on the Jewish scheme has not been received. The operations of the Church of Scotland in this regard are continued, however, as in past years. Reports from Cochin are of a more cheering character. There is some encouragement also in Germany.

#### PARIS SOCIETY OF EVANGELICAL MISSIONS.

THIS society held its thirty-first anniversary at Paris on the 19th of April, 1855, the President, Count Jules Delaborde, occupying the chair. After an address from the President, in which he announced the intention of the Committee to re-open the seminary for the education of missionaries, Dr. Grandpierre read the annual report.

#### Abstract of the Report.

This document dwells, first of all, upon the great importance of the action which the Committee have taken in regard to the seminary. It then passes to the state of the mission in South Africa, and presents an encouraging view of the work in that field. "The political agitations," it says, "with which the country of the Bassontos has been so long afflicted, are beginning to subside; and the favorable effects of this change are already seen at several stations which have been most severely tried heretofore, particularly Thaba-Bossiou, Morija, and Hebron. At all the others also we may report some progress. Bethesda has had three baptisms; Carmel, seven; Wellington, nine;" "and Beersheba has not less than twenty-four catechumens preparing for baptism."

Facts are mentioned which show "the excellent moral influence exerted by the gospel upon the natives." M. Pfimmer, at present doing missionary work in Algeria, has recently received ten dollars, the value of an ox which escaped from his herd at the time of his departure from Fridau. Some Korannas, having found the animal, have sent him the price, though ten years have elapsed, and though he was at the distance of thirty-five hundred leagues.

The chief Moshesh, a man so remarkable in some respects, is still without the pale of the church; but he continues to manifest Christian sentiments, and he also favors the missionary work. The death of Madame Casalis afforded him an opportunity of testifying his profound affection for the laborers employed among his people. "Another chief, who has since died gloriously in the Crimea, General Cathcart, formerly Governor of the Colony of Good Hope, also paid a beautiful tribute to the character of the French missionaries before his departure from Africa."

Dr. Grandpierre, in closing, glanced briefly at some of the results of missions, in the hope of quickening the courage and zeal of all those who love this enterprise. He cited the islands of Polynesia, New Zealand, Western Africa, India, China, and then made some reference to the efforts of the great English and American societies, and concluded by maintaining, that, without aspiring to do as much as these powerful associa-

tions are accomplishing, the duty of the Paris Society of Evangelical Missions is to imitate them *in doing all that it can.*

#### State of the Treasury.

The Treasurer, M. Presseusé père, presented the state of the finances. The balance on hand at the beginning of the year was 85,959 fr. The receipts have amounted to 88 242 fr., and the expenditures have been 101,873 fr. There were in

the treasury, therefore, 72,328 fr. on the 15th of April. "This condition of the treasury," it is said, "is gratifying; but the duty of fully sustaining the work of the society is as urgent as ever."

#### Addresses.

The reports having been read, several pastors addressed the assembly, among them M. Guiral, of St. Quentin, M. Coudere, of Mas-d'Azil, M. Hocart, of Paris.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**CHOCTAWS.**—From a letter of Mr. Kingsbury, dated June 11, the following extract is taken.

You will be pleased to learn that the influences of the Spirit, which were enjoyed by the pupils of this school, and which have been so refreshing the past year, have continued through the present term. On the first Sabbath in May, seven of the older members of the school, with one Choctaw woman, made a public profession of their faith in Christ, and were received as members of the Pine Ridge church. For a considerable time they have appeared well; but we rejoice with trembling. They are inexperienced, and have but little knowledge. Still they know that they are sinners; that Jesus Christ came to save sinners; that he is willing to save all who come to him; and they have taken him as their Savior. The influence has been most happy on the whole school. A quiet, subdued, teachable spirit has been generally manifested. We have had no trouble in any department of our labors.

**SANDWICH ISLANDS.**—A letter from Mr. Clark, dated Honolulu, April 2, announces the death of Mrs. Conde, wife of Rev. Daniel T. Conde, at Wailuku.

**ASCENSION ISLAND.**—Mr and Mrs. Doane arrived at their destination on the 6th of February, accompanied by Kamakahiki and his wife. "It was no doubt a sad disappointment to them," Dr. Gulick writes, "to find our population so reduced, the natives so distant and unfriendly, and our circumstances so straitened from the burning of Mr. Sturges's house; but I hope their spirits are recovering from the first depression." Their final location is undetermined; for the present they will remain at Rono Kiti.

**CANTON.**—A letter of Mr. Williams, dated

April 13, contains the following announcement: "We have lost Liang Afah, who died last evening. He has done a good service for his Master among his countrymen for thirty years past, and has now gone down to his grave with the consciousness that the faith which he professed under Dr. Milne's instruction, was the true one, and worth all the trouble and suffering he has had. For the last few years he has been unmolested, and has increased in unction and urgency in his preaching, although his facilities for becoming well acquainted with all parts of the sacred Scriptures, in his own language, have been very few."

Another extract will be given from the same letter: "The city and immediate vicinity of Canton have been quiet during the past month; but there are other parts of this prefecture where the horrors of piracy and civil war are still exhibited. The troubles in the country have driven thousands to this city; and no small solicitude is felt as to how they are all to be fed, till the rice harvest shall be gathered; for a starving people will soon become turbulent. The imports of bread-stuffs will go but a little way to feed even this city, as its inhabitants daily consume more than eight hundred tons of rice. But the high price of grain will induce greater efforts and ventures to bring it from more distant cities and regions; and the sojourners will be obliged to leave. Rice now costs more than four cents a pound; though usually it can be had for two cents or less."

**CEYLON.**—Mr. Howland was obliged to leave his station for a time last year on account of ill health. After resuming his labors, he wrote from Batticotta, March 31, as follows:

The pestilence has raged most fearfully, and multitudes have fallen before the cholera and small-pox. But the members of our church have been most wonderfully

preserved. Of one hundred and ten communicants, only five have died of the prevailing disease. One was a father, and two were mothers, all leaving bereaved children. The remaining three were young men. One of the latter, C. Mead, an assistant in Dr. Green's medical department, gave his testimony for Christ in his dying moments, in such a way as to prove his undoubted sincerity to the heathen; and his words seem to have made an impression even upon those at a distance. One of those who died, was the wife of the catechist at Poon-gertive. She fell at her post, and was buried among the heathen on the seashore. Her happiness in view of death awakened interest and reflection among the heathen around. Her husband seems to be supported and comforted under his great affliction.

**ZULUS.**—Mr. Stone wrote from Ifafa, February 8, stating that the attendance upon the preaching of the Word at his station was not by any means of an encouraging character. "It would seem," he says, "as though the men of influence have agreed to stay away. I doubt not that this subject has been often discussed in their gatherings, and that they have come to such an understanding." "But we hope that God will soon open a way of access to this people, and subdue their opposition to his truth."

**SYRIA.**—The twentieth annual meeting of the Syria mission was held at Beirut on the 3d of April. Mr. Smith presented such portions of his translation of the Scriptures as he had then completed. The New Testament is finished; and in addition to those parts of the Old Testament which he had previously reported, he states that Jonah, Joel and Amos are ready for the press.

Bhamdun is constituted an independent station; and Mr. Benton is to continue in charge of the operations of the mission at that point. Mr. Lyons will be connected with the Beirut station for the current year. Three missionaries are called for, in addition to those who have been designated to that field, but are still in the United States. The death of Mrs. Foot is appropriately noticed. "The fragrance of her humble Christian example," says the annual letter, "will long linger among us; and her memory is blest."

The conclusion of the letter which the brethren have sent to the Missionary House, exhibits the spirit in which their annual convocation has been held. It is as follows:

Half an hour preceding each day's session was occupied in devotional exercises. Meetings were held for prayer and social Christian converse, which were attended by members of the mission families and others who are accustomed to worship with us. A meeting was also held at the house of one of the native brethren, at which most of the missionaries, and several of the

members of the native church, were present. The sacrament of the Lord's Supper was administered on the Sabbath, April 8. The services were peculiarly solemn and impressive. The annual sermon was preached on the evening of the same day by Mr. Eddy, from Zechariah iv. 6. A large number were in attendance.

At the closing session of our meeting, it was recommended that the daily concert of prayer, for the several stations of this mission, be continued as in years past, and that in view of the state of our mission in this land, and of the great need of the outpouring of God's Spirit upon ourselves and upon those whose salvation we seek, the first Monday of June next be observed as a day of fasting and prayer at all our stations. The two things that we most need, are more laborers to sow the seed of divine truth in the hearts of those who are waiting to receive it, and the blessing of God upon the seed that has already been sown. From many places and from many hearts the cry comes to us for aid; but our number is small; and weakened as our mission is by the absence of some, and the indisposition of others, we cannot do what we would. To the churches of America we look for an increase of numerical strength. Shall we look in vain? With the God of the harvest alone do we plead for a blessing upon our labors; and we would go to him with a strong and loving faith, knowing that in due time we shall reap if we faint not, and that his word is sure, and his promise yea and amen forever.

**MARASH.**—A letter of Mr. Beebee, written at Aintab on the 8th of May, describes an instance of persecution at Marash, which may well enlist our sympathies. But such things cannot retard the work which God has commenced in that city.

An Armenian priest boasted to his people, one Sabbath, that none from among them had become Protestants. But not many days afterward, one of the most intelligent of his flock openly declared himself a Protestant, and left the church. This the Armenians felt to be a great reproach to them. As the expression is in this country, "their glory had departed, and passed over to the Protestants." Something, therefore, must be done to retrieve their lost honor. Accordingly two or three Armenians lay in wait for their late brother one Sabbath, against his return from meeting; and just as he was entering his own yard, they set upon him. He escaped from them, however, and locked himself up in his own store-room. His wife besought him "with tears" to renounce his Protestantism, and say he was mistaken, as they would else certainly kill him. But he maintained his integrity. The assailants forced open two doors of his house, though they failed to find him. In the mean time many, hearing the uproar, hastened to the spot, among



whom were some Protestants. But they, perceiving that their number was too small to render any effectual service to their beleagured brother, wisely withdrew. All made good their retreat except one, whom the Armenians caught, and beat, and kicked, and stoned; and perhaps they would have killed him on the spot, had not some Mussulmans, coming up at the moment, rescued him out of their hands. Presently the police were on the ground, and dispersed the mob. The man, thus pursued, dared not remain in his own house that night; and so he fled to one of his neighbors. A Protestant who was going to shelter him in his house, was compelled by the Armenians to shut his doors against him. They beat his son, and threatened farther violence, in case he sheltered our persecuted friend. The man's father is exceedingly exasperated at him for becoming a Protestant. He has given out to the people, "He is my son, and I give any one who will full liberty to kill him." The son, however, declares that he will die rather than renounce his Protestantism. Some of the leading Protestants went directly to the Governor's, and lodged a complaint against the offenders, stating that as that was their Sabbath, they would call the next day, and state their grievance. Accordingly, the next day they called on the Governor again, and began to state wherein they had been aggrieved; but he interrupted them, saying, "This is that Protestant matter, is it?" On being told that it was, he became exceedingly enraged, swore at the brethren, and drove them from his presence,\* even throwing their shoes after them. Doubtless, one reason for the Governor's acting as he did, is the fact that the head man of the Armenian community is a member of the Mejlis. Besides, he is, as it is expressed in this country, very fond of "eating;" which means that he likes bribes. It is easy to see, therefore, the influence brought to bear on the Governor's mind by the Armenian member of his council, who is a wealthy man. I am happy, however, to add that this man has run his course at Marash. His place is probably already occupied by a more worthy successor.

SMYRNA — A letter of Mr. J. W. Parsons, dated June 12, mentions certain recent occurrences at Smyrna. These things are not wholly unexpected; but they are nevertheless much to be deplored.

Near the close of the winter term of the Jewish school, the eldest lad, who had from the first manifested a serious disposition, began to show a good deal of concern for the salvation of his soul. During the vacation, being immediately under the control of his parents, he was compelled to bear what seemed to him a burden more grievous than ever, that of the Jewish family and syna-

gogue worship. It was a sweet relief to him to steal away in the morning and evening, and join us in our family devotions. His relatives and friends, observing that he slighted his old companions, that he neglected to put on the feast-day dress, and that it was with a growing reluctance that he participated in the rites of the Jewish worship, became alarmed, and forbade his coming to us. Often did his mother hide his shoes, to prevent his visiting our house.

When the vacation closed, an effort was made to hinder his return to us. But he came, and set out anew. The New Testament was more and more his bosom companion. He rejected the phylacteries, and refused to go to the synagogue. Hearing of this, his father came one morning, just after the hour of prayer, and examined his arm. Finding no marks of the phylacteries, he fell upon him, beat him most cruelly, then dragged him like a dog to the synagogue, and compelled him to go through the form of worship. To declare to himself that he did not in heart participate in the worship, he wound the phylacteries eight times (instead of seven) about his arm, and prayed in his heart, holding the book only in his hand. From that time he refused to go home, and sought shelter in the school under our protection. This case caused great excitement, and led to renewed attacks from the Rabbies. We lost, in consequence, another boarding scholar, with several from the day school.

The time had come for me to go to Constantinople as the delegate from this station to the annual meeting of the mission. In my absence, two other boarders were taken stealthily away, and concealed. The teacher, upon a false accusation, was thrown into prison. Terrible anathemas were hurled at the school, and all who should enter it, at the teacher, and all who should speak with him or deal with him. The lad above mentioned was drawn into the power of the father and the Rabbies. This occurred the day we returned. During the first evening and night he was treated with great kindness; but in the morning, when he refused to go to the synagogue or assume the phylacteries, he was put into irons previously procured from the mad-house; and he was most cruelly treated during that day and the night following. So inhumanly was he treated, that we feared his father was putting into execution his threat of beating his new faith or his life out of him.

Had the father been a subject of the Grand Seignior, we could have rescued him immediately. But the father of the father had been a protégé of the French Consul; hence the present father claimed French protection; and that claim, well backed up with money, as we suppose, was recognized. The lad was taken from his chains and from us, and put into the College of the Propaganda, with the threat of some of the consular officials, that if he should show any of his Protestant propensities there, he would be carried in chains to France.

\* It is customary in this country, when entering a house, to leave one's shoes at the door.



## Home Proceedings.

## DEATH OF REV. NATHAN DOLE.

THIS excellent man has been released from his labors to extend and deepen the missionary spirit in our churches. As he had edited the *Journal of Missions and Youth's Dayspring* with fidelity and ability for a period of four years, the Prudential Committee, at their meeting on the 19th of June, adopted the following minute:

"Information having been received of the death of the Rev. Nathan Dole, on the 16th instant, the Committee desire to record their high appreciation of the character and services of their departed brother. In looking back upon their four years' intercourse with him, they recall nothing that was inconsistent with his professed allegiance to the Lord Jesus Christ. On the contrary, they dwell with pleasure upon the uniform gentleness and urbanity of his conduct; and they shall always rejoice that they have numbered among their fellow-laborers one whose love for the missionary work was so ardent and so pure, and whose efforts in connection therewith have been so earnest and so useful.

"The Committee would also tender their affectionate sympathy to the bereaved partner of their deceased brother; and it is their prayer that the God of the widow and the fatherless may ever be the portion of herself and her children."

## DONATIONS,

## RECEIVED IN JUNE.

## MAINE.

Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
Weld, Cong. ch.	3 07
Kennebec co. Conf. of chs. B. Nason, Tr.	
Winslow, m. c.	11 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st cong. ch. and so. wh.	
and dona. from Rev. Nathan Dole cons. Mrs. ELIZABETH DOLE of Bloomfield, an H. M.	30 88
Dedham, Cong. ch. and so.	33 00—63 88
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Union, Rev. D. F. Potter,	10 00
Union Conf. of chs.	
Sweden, Friends,	5 00
Waterford, A. Gage,	5 00—10 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.	
Brown's Corner,	4 00
Buxton, South cong. ch.	4 00
Elliot, Cong. ch. m. c.	4 00
Kennebunk, E. H.	2 00
York, 2d par.	11 00—25 00
	122 95
Andover, Cong. ch. s. s. 9,25; Castine, gent. 104,50; la. 51,95; m. c. 14; (of	

wh. to cons. Mrs. SAMUEL ADAMS an H. M. 100;) East Machias, m. c. 15; South Paris, cong. so. 12;	206 70
	329 65

## NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Haverhill, 1st cong. ch. and so. to cons.	
PHINEAS SPALDING an H. M.	100 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Francestown, Gent. wh. and prev.	
dona. cons. SEVILLE STARRETT an H. M. 72,60; la. 24,40;	97 00
Goffstown, E. H. Richardson,	15 00
Hollis, Cong. ch.	51 00
Masonville, do.	10 00
Temple, Gent. 15; la. 17; m. c. 8; 40 00—213 00	
Strafford Conf. of chs. E. J. Lane, Tr.	
Sanbornton, Cong. ch. and so. 37; s. s. 20; 57 00	
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Charlestown, Cong. ch. 23; G. H.	
Abbott, de'd, 10;	33 00
Meriden, A friend,	2 00—35 00
	405 00

## VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so.	
m. c. 61,60; friends, (of wh. to cons. SAMUEL G. BRACKETT an H. M. 100;) 150,	211 60
Waterford, Cong. ch.	25 00—236 60
Chittenden co. Aux. So.	
Burlington, m. c.	20 00
Essex, Cong. ch. m. c.	4 45—24 45
Franklin co. Aux. So. C. F. Safford, Tr.	
Georgia, A friend,	1 00
Orange co. Aux. So. L. Bacon, Tr.	
Newbury, Cong. ch. 25; m. c. 42; to cons. Rev. ARTEMAS DEAN, Jr. an H. M.	67 00
Orleans co. Aux. So.	
Morgan, Cong. ch.	6 00
Washington co. Aux. So. G. W. Scott, Tr.	
Montpelier, m. c. 5,40; J. W. 5;	10 40
Windham co. Aux. So. F. Tyler, Tr.	
Westminster, A friend,	2 00
Windsor co. Aux. So. C. B. Drake, Tr.	
Royalton, Cong. so. la.	12 00
	359 45
Legacies.—Essex, Nathan Lathrop, by A. J. Watkins, Ex'r, (prev. rec'd 163,66;)	40 60
	400 05

## MASSACHUSETTS

Barnstable co. Aux. So. W. Crocker, Tr.	
Orleans, Cong. ch. and so.	55 00
Berkshire co. Aux. So. H. G. Davis and G. L. Granger, Trs.	
Lanesboro', Cong. so. wh. and prev. dona. cons. DANIEL DAY an H. M. 50; s. s. 5;	55 00
North Adams, Cong. ch. and so.	45 00
Pittsfield, Young la. Institute m. c. 10 00	
West Stockbridge, Mr. and Mrs. Benjamin Cone,	1,000 00—1,110 00
Boston, S. A. Danforth, Agent, (Of wh. fr. Mrs. H. Sweetser, 25;)	909 63
Brookfield Asso. W. Hyde, Tr.	
Ware, O. Sage,	300 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Cong. so. fem. miss. so.	15 00
Belleville, Mr. Fiske's so. gent. 81; la. 153,53; wh. cons. JAMES MORSE and Mrs. CHARLOTTE BURRILL H. M.,	234 53
Newburyport, La. Jews' so. for sup. of Mr. Parsons, Smyrna, 32; little girls, 1; H. self-denial money, 6;	39 00
W. Amesbury, Cong. so. 91,30; m. c. 34; wh. cons. SAMUEL H. DORSET an H. M.	125 30—413 83

Essex co. South Aux. So. C. M. Richardson, Tr.	
Manchester, Fem. miss. so.	10 00
Salem, South ch. and so. 342,49;	
m. c. 67,07;	409 56—419 56
Essex co.	
Danvers, 1st cong. ch. gent. 97; la.	
101,87; s. s. 10;	208 87
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, Gent. 17,61; la. 17,29;	
m. c. 17,87;	52 77
East Haverley, Cong. ch. and so.	14 10
Heath, do.	11 28
Montague, m. c. 8,87; mater. assoc.	
42c.; chil. 1,89;	11 18
South Deerfield, Monument ch.	
and so.	10 00
Wendell, Mrs. N. Green,	20 00—119 33
Hampden co. Aux. So. C. O. Chapin, Tr.	
Monson, Cong. ch. 103,75; m. c. 24,21;	
R. H. 10; Mrs. A. Perry, avails of	
gold beads, 3,50;	141 46
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Greenwich, Miss. so.	57 00
Plainfield, Cong. ch. and so.	12 00—69 00
Harmony Conf. of chs. W. C. Capron, Tr.	
Uxbridge, A widow's off'g for Jews,	1 00
Middlesex South Conf. of chs.	
Hopkinton, La. miss. so. for Mrs.	
Schneider's sch. Aintab,	15 00
South Natick, A widow, by Rev.	
Mr. Nason,	5 00—20 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dorchester, 2d cong. ch. gent.	
316,25; la. 345,65; m. c. 45;	706 90
Franklin, An indiv.	12 00
Medway, Village ch. and so. wh.	
and prev. dona. cons. LE BARN	
MUNROE an II. M. 73,89; 2d	
cong. ch. 53; W. par. A. L. A.	
3c.; C. B. 3c.; E. par. (of wh.	
to cons. JAMES MITCHELL an II.	
M. 100; J. C. Ilurd to cons.	
Rev. BRADFORD K. PIERCE an	
H. M. 50;) 151,71; m. c. 25,18;	303 84
Roxbury, Rhot ch. and so. gent.	
44; m. c. 11,65;	55 65
West Roxbury, South evan. so. m.	
c.	9 82
Wrentham, 1st cong. ch. and so,	46 11—1,134 32
Old Colony Aux. So. H. Coggeshall, Tr.	
Fairhaven, Cong. ch. gent.	185 21
Mattapoisett, do.	37 00
Middleboro', 1st do. gent. 50,22;	
la. 56,78; m. c. 23,50;	130 50—352 71
Palestine Miss. So. E. Alden, Tr.	
Abington, 1st par. gent. 47,88; m.	
c. 22,01; coll. 17,58; E. par.	
73,25; s. s. class, 90c.;	167 62
Braintree, South par. m. c.	16 00
Braintree and Weymouth, United	
so. 21,29; m. c. 44,45;	68 74
Bridgewater, Trin. so. 12; m. c.	
67,28;	79 28
E. and W. Bridgewater, Union ch.	
and so. m. c.	4 31
North Bridgewater, 1st cong. ch.	
54,69; South par. 86; Porter so.	
93,65; m. c. 88,52;	322 86
Randolph, 1st par. gent. 112,18;	
la. 18; m. c. 58,84; s. s. 5; juv.	
so. 3,37; E. par. gent. 57,21; la.	
38,86; young la. 16,90; m. c.	
29,02;	369 38
Weymouth, 2d par.	12 00
	1,040 19
Ded. exps. for printing,	26 62—1,013 57
Taunton and vic. Aux. So.	
Rainham, B. King,	2 00
Rehoboth, (Cong. ch. 52; ack. in	
July 11c. and prev. dona. cons.	
Mrs. ELIZABETH E. GROSVENOR	
an II. M.) a friend,	8 00—10 00
Worcester co. Central Asso. W. R. Hooper,	
Tr.	134 57
	6,112 85

A friend, 10; do. 10; Andover, an indiv.  
17; Old South ch. 240; West par. 36,75;

la. asso. 35,62; Bedford, Trin. cong. so.  
m. c. 41,18; Cambridge, J. A. Whipple,  
10; J. E. Worcester, 30; Chelsea, Win-  
nismmet ch. m. c. 60,53; Chesnut st. s.  
s. miss. so. 50; Charlestown, Winthrop  
ch. and so. (of wh. to cons. Mrs. DELIA  
E. TAPPAN an H. M. 100; fr. William  
Carleton, wh. cons. Mrs. CAROLINE M.  
PACKARD an II. M. 100; Luke K. Bow-  
ers to cons. Mrs. CARA H. BOWERS an  
II. M. 100; George Hyde to cons. Mrs.  
SARAH A. HYDE and JOHN GAMMEL II.  
M. 200;) 1,303,80; Dracut, Centre cong.  
ch. 16; Lawrence, Central cong. ch. m.  
c. 27; Lowell, Kirk st. ch. (of wh. fr.  
Sewall G. Mack to cons. Mrs. ORPHEA S.  
MACK an H. M. 100;) 400; Malden,  
cong. ch. m. c. 13,85; Wilmington, cong.  
ch. and so. 82,18; fem. miss. asso. 36;  
wh. cons. Miss MARTHA RAYNOLDS an  
II. M. m. c. 23,33;

2,456 24

8,869 09

**Legacies**—Charlestown, Mrs. Martha Vi-  
nal, by Rev. H. B. Illooker, Ex'r, 200;  
Danvers, James Brown, by J. M. Brown,  
Ex'r, 100; less int. 2,90; Southampton,  
Theodore Parsons, by Isaac Parsons, Ex'r,  
50; Sturbridge, Mrs. Sarah R. Chapin,  
by Liberty Nichols, Adm'r, 20; Westfield,  
Freelove Collins, by Jonathan Taylor,  
Ex'r, for schs. among the hea. (prev.  
rec'd, 1,100;) 27,05;

394 35

9,263 44

## CONNECTICUT.

Fairfield co. West, Aux. so. C. Marvin, Tr.  
Stamford, Pres. ch. m. c.

11 33

Hartford co. Aux. So. A. W. Butler, Tr.  
Collinsville,

64 70

8 30—73 00

Hartford co. South, H. S. Ward, Tr.  
Kensington, Gent. and la. 41; m.

c. 17; s. s. for ed. hea. chil.

5,25;

63 25

Middletown, 1st so. gent. and la.

18 00—81 25

Litchfield co. Aux. So. G. C. Woodruff, Tr.

Norfolk, A friend,

20 00

New Haven City Aux. So. F. T. Jarman, Tr.

New Haven, A lady, wh. cons

Rev. TILLMAN C. TROWBRIDGE

an II. M. 65; Centre ch. Henry

White, 50; (prev. rec'd, 50;)

South ch. m. c. 4,70; united m.

c. 7,54; Court st. ch. m. c. 6;

133 24

Fairhaven, Centre ch. 43,08; 2d

cong. ch. 6;

49 68—182 92

New Haven co. East, F. T. Jarman, Tr.

Durham, North cong. ch.

9 15

New London and vic. and Norwich and vic.

F. A. Perkins and C. Butler, Trs.

E. Lyme, Cong. ch. and so. 6; m.

c. 12;

18 00

Stonington, Donald,

1 00—19 00

Tolland co. Aux. So. L. A. Ilunt, Tr.

North Coventry, La.

72 81

North Mansfield, Gent. 12; la.

41 00

23,90; m. c. 5,10;

Stafford Springs, Cong. so.

37 85

Tolland, do.

32 09

Vernon, A. Kellogg,

25 00—208 75

Windham co. Aux. So. J. B. Gay, Tr.

West Killingly, Ch. and so. gent. 51,50;

la. 53,47; m. c. 106,31; Amos D. Lock-

wood, to cons. ANELIA D. LOCKWOOD

an II. M. 100; Rev. R. Whetmore, 10;

juv. so. 6,54;

327 82

A friend, wh. cons. Rev. ROLLIN S. STONE

of Easthampton an II. M.

50 00

**Legacies**—Colchester, Miss Betsey Pack-

wood, by JOSEPH D. PACKWOOD, Ex'r,

wh. cons. him an II. M.

100 00

1,083 22

RHODE ISLAND.

Central Falls, m. c. 29,44; North Scituate, cong. ch. 7; Washington village, 5; Westerly, cong. ch. and so. 20;

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S.  
Little, New York, Tr.  
Albany, 2d R. D. ch. 50 00  
Blooming Grove, R. D. ch. 20 00  
Brooklyn, 1st do. m. c. 78 37  
Brooklyn, R. D. ch. 27 66  
Bushwick, do. 5 00  
Coxsackie, 1st do. m. c. 22 00  
Clymer, R. D. ch. 8 00  
Flatbush, do. 43 00  
Flatlands, do. 20; s. s. 20; 40 00  
Greenville, R. D. ch. 7,68; m. c. 1,85; a friend, 150; 159 53  
Hudson, R. D. ch. m. c. 31 00  
Ithaca, R. D. ch. 82 00  
Jamaica, A friend, 5; R. D. ch. m. c. 58,80; a friend, for sup. of chil. in Amoy, 25; for Amoy m. 5; 93 80  
Mellenville, R. D. ch. 32 45  
Newburgh, do. 43 00  
New York, Collegiate R. D. ch. La Fayette Place ch. 758,50; Ninth st. ch. 188; Twenty ninth st. ch. 288; North Dutch ch. 93; 1,327 50  
Washington Square R. D. ch. 124,69; Market st. ch. do. 177,17; German evan. miss. ch. Ger. Dep. of s. s. 12,54; 314 40  
Plarmanin, A friend, 1 00  
Port Jervis, R. D. ch. 12,50; s. s. 2,67; 15 17  
Saugerties, R. D. ch. 18 51  
Schuylerville, A lady, 5 00  
Syracuse, R. D. ch. 57 10  
Tarrytown, R. D. ch. 29,45; 2d do. s. s. 13,58; 43 03  
Tompkinsville, R. D. ch. 30 00  
Warwick, R. D. ch. fem. miss. so. 11 25  
Upper Never Sink, R. D. ch. 7 00  
2,565 77

Ded. disc.

42-2,565 35  
Geneva and vic. G. P. Mowry, Agent.  
Bainbridge and Nineveh, Pres. ch. 20 00  
Coventry, 2d cong. ch. 81; G. D. Phillips, 50; 131 00  
Lisle, Cong. ch. 18,08; fem. cent. so 7,38; 25 46  
Sherburne, Cong. ch. wh. cons. Rev. ARCHIBALD McDOUGAL an H. M. 67,30; Mrs. William Newton, wh. cons. HOMER G. NEWTON an H. M. 100; LUCIUS NEWTON, wh. cons. him an H. M. 100; N. C. and S. B. Rexford, 50; fem. miss. so. 22; s. s. miss. so. 50; 389 30  
Smyna, Z. W. Elmore, 25 00  
Whitney's Point, Cong. ch. 12 00—602 76

New York and Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. fr. P. Perit, 100; Rev. Dr. Cheever, 50; W. L. King, 100; John Slade, 100; Fisher Howe, 100; Richard Bigelow, wh. cons. WILLIAM L. BIGELOW an H. M. 100; David Magie, wh. and prev. dona. cons. Miss FIEBE T. MAGIE an H. M. 50; Charles N. Talbot, 250; Z. S. Ely, wh. cons. O. F. AVERY and D. J. ELY of Chicago, Ill. H. M. 200;) 1,485 60

Otsego co. Aux. So. D. H. Little, Tr.  
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Springfield, Pres. ch. wh. cons. Rev. CHARLES F. BEACH an H. M. 85 95  
Richfield Springs, Rev. C. Wadsworth, 20 00—237 85

St. Lawrence co. Aux. So. H. D. Smith, Tr.  
De Kalb, Pres. ch. m. c. 3 00  
4,894 56  
61 44 Albany, 4th pres. ch. 100; Carlisle, pres. ch. 46; Chatham Four Corners, R. D. ch. juv. miss. so. 7; Cazenovia, a friend, to cons. Rev. HENRY BANNISTER, D. D. an H. M. 50; Circleville, 1st pres. ch. m. c. 21,34; Danby, pres. ch. fem. cent. so. 9; Deposit, pres. ch. 15; Eaton, cong. ch. m. c. 10; Flatbush, Rev. J. W. W. and wife, for Choc. m. 5; Friendship, m. c. 10; L. A. H. 5; Hebron, pres. ch. and so. 21; Hudson, Mary and J. Macy, for church edifice in Aintab, 59c.; Irvington, Miss Elizabeth Geltson, wh. cons. Rev. ELIAS N. CRANE of Jamaica, an H. M. 100; Ithaca, 1st pres. ch. 91,83; Kingsboro', Mrs. Amelia Potter, 20; Lyons, 1st pres. ch. m. c. 9; Newburgh, a friend, 100; New Rochelle, Mrs. H. and Miss S. B. 10; Orient, cong. ch. and so. 36,20; Poughkeepsie, Rev. T. S. Wickes, 50; 1st pres. ch. m. c. 100; Sangerfield, E. C. E. 1; Staten Island, Mrs. G. 3; 820 87

Legacies.—Leyden, Renel Kimball, by Renel Kimball, Ex'r, 8; New Lebanon, Mrs. Celia Woodworth, by S. Churchill, Ex'r, (prev. rec'd, 119,06;) 15; 23 00  
5,715 43  
5,738 43

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.  
Bergen, R. D. ch. 129,71; m. c. 53,26; s. s. for ed. hea. chil. 17; 200 00  
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Jersey City, 2d do. m. c. 85 97  
Middlebush, R. D. ch. 25 00  
New Brunswick, 1st do. 3 00  
Paramus, Miss Mary B. Wessels, for ed. of chil. at Areet, India, 50; E. G. 3,65; 53 65  
Six Mile Run, R. D. ch. 70 51—490 56  
Bound Brook, A family of chil. for Amoy m. 3; Newark, South Park pres. ch. m. c. 44,13; Central pres. ch. 62,50; 1st pres. ch. s. s. 6,97; New Brunswick, s. s. miss. so. for Amoy m. 5; North Branch, R. D. ch. 5; Woodbridge, T. M. 5; 131 60  
612 16

PENNSYLVANIA.

Harrisburg, Mrs. McP. 5; Sarah McP. 1; Jno. McP. 1; Manayunk, 1st pres. ch. s. s. for Gaboon m. 10; Marple, pres. ch. Rev. A. Rood, 10; indiv. 37,11; G. R. Kellogg to cons. him an H. M. 100; Northeast pres. ch. m. c. 53,71; Northumberland, 1st pres. ch. 17; Philadelphia, Clinton st. pres. ch. s. s. for Gaboon m. 75; chil. of mission sch. 5; Calvary pres. ch. 340,46; Mrs. T. B. 10; Western pres. ch. Rev. R. A. 2,50; Mrs. Patton, 15; 1st pres. ch. T. M. Mitchell, 25; C. P. BAYARD, wh. cons. him an H. M. 100; 807 78

MARYLAND.

Baltimore, 1st cons'l pres. ch. s. s. 30 00

OHIO.

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Cottage Hill, Fem. col. m. c. 9 00  
Columbus, 2d pres. ch. 140; 3d do. 35,48; m. c. 15; 190 43  
Elizabethtown, Pres. ch. la. scw. cir. for Gaboon m. 20 00  
Glendale, Am. Fem. col. m. c. 6 50  
Ironton, Pres. ch. 51 00  
Jackson, do. 4 25

Jersey, do. m. c. 2,93; s. s. 2,97;	
cash, 1;	9 00
New Carlisle, Pres. ch.	20 00
Pomeroy, 1st do.	48 25
Putnam, Pres. ch.	22 00
Walnut Hills, Lane Sem. ch. m. c. 15 13—	495 61
Defiance, Pres. ch. 1,75; Ellsworth, united	
pres. and cong. ch. 25; Greenwich sta-	
tion, L. Mead, 5; Marietta, mater. asso.	
to ed. fem. in India, 7; juv. miss. so.	
2,97; Strongsville, Rev. T. W. 73c;	
Windham, T. W. 5;	47 45

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Greenville, Rev. B. F. S.	1 00
Lawrenceport, Pres. ch. m. c.	20 00
Rockville, A. F.	10 00—40 00
Michigan City, Cong. ch. 8; Van Buren,	
5,80;	13 80
	53 80

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Batavia, Cong. ch.	57 00
Carlinville, Pres. ch. 37,05; Mr.	
B.'s chil. 1;	38 05
Chicago, 1st pres. ch. F. A. Boy-	
den, wh. cons. Miss CORDELIA	
BOYDEN an H. M. 100; N. E.	
ch. juv. miss. so. 3,75;	103 75
Columbus, Pres. ch. m. c. e.	10 00
Crystal Lake, Cong. ch. 20,88;	
Elysium, Virginia pres. ch.	
16,50; wh. cons. Rev. JOHN V.	
DOWNES an H. M.	37 38
Elgin, Pres. ch. 12,83; cong. ch.	
15;	27 83
Elida, Cong. ch.	16 00
Elk Grove, do. to cons. Rev. B. B.	
DRAKE, an H. M.	43 00
Freeport, Pres. ch.	14 00
Granville, do.	24 85
Lacon, Pres. ch. Wm. Fenn, to	
cons. Mrs. MARY B. FENN an	
H. M.	100 00
Lisbon, Cong. ch.	7 00
Peoria, Cong. ch. a lady,	2 00
Rock Island, Pres. ch.	40 00
South Ottawa, do.	8 88—529 74
By G. L. Weed, Tr.	
Clayton, Pres. ch. wh. cons. Rev. AMZI	
BLACK an H. M.	65 00
	594 74
Canton, 1st cong. ch. 40; Chicago, mission	
Bethel s. s. 6; Cumberland Grove, pres.	
ch. 2,34; Pekin, R. D. ch. 10; Waverly,	
do. 12;	70 34
	665 08

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Clinton,	17 61
Grand River,	23 55
Grass Lake,	7 58
Hillsdale, 41,42; G. W. Under-	
wood and fam. wh. cons. Rev. G.	
W. NICHOLS an H. M. 57;	98 42
Hudson,	25 00
Otsego, s. s. for ed. hea. chil.	4 00
Palmyra,	5 93
Romeo, G. H. H.	6 75
Stony Creek,	32 38—251 22
Holland, R. D. ch. 6,09; Richland, SAMUEL	
BROWN, wh. cons. him an H. M. 100;	106 09
	357 31

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Waupaca, Pres. ch. m. c.	1 50—92 50

Barton, Pres. ch. 3; Fort Atkinson, 1st	
cong. ch. 30,25; Madison, H. D. H.	
1,25; Watertown, cong. ch. 15;	49 50
	142 00

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Denmark, Cong. ch. 30; Farmersburg and	
Granville, German chs. 10; Grinnell, m.	
c. 43;	83 00

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ch. 78; Trin. cong. ch. 97;	178 75

## KENTUCKY.

Louisville, T. Tracy,	25 00
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## TENNESSEE.

By Rev. W. Mack.	
Columbia, 88; Richland, 16; ded. disc.	
75c.	103 25

## LOUISIANA.

New Orleans, J. H. Rumpsfeldt,	12 50
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## ALABAMA.

Mobile, C. H.	30 00
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## CALIFORNIA.

By E. P. Flint, Agent.	
Grass Valley, Cong. ch. m. c. 9;	
s s. 10,15;	19 15
San Francisco, 1st cong. ch. m. c.	38 36
	57 51
Ded. disc.	1 67—55 84

## OREGON TERRITORY.

Hillsboro', Rev. C. Eells, a thank off'g, for	
having been permitted to labor as a mis-	
sionary, 50; less disc. 2; Oregon City,	
cong. ch. m. c. 11;	59 00

## IN FOREIGN LANDS, &amp;c.

Constantinople, An aged missionary and	
wife,	5 00
Hamilton, C. W., N. D. Fisher, wh. and	
prev. dona. fr. J. P. Fisher, cons. Rev.	
ROBERT H. WALLACE of E. Springfield,	
an H. M.	25 00
Madura, Rev. Charles Little, to cons. SAX-	
TON B. LITTLE of West Meriden, Ct. an	
H. M.	100 00
Southern India, A thank off'g of a mission-	
ary,	500 00
South Africa, Ifumi m. c. 26,25; Dr. Suth-	
erland, for printing scriptures, 48,89;	
Umlazi, m. c. 24,45;	99 50
	729 59

Donations received in June,	21,211 40
Legacies,	557 95
	\$21,769 35

By TOTAL from August 1st to	
June 30th,	\$268,140 53

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in June,	\$573 28
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## DONATIONS IN CLOTHING, &amp;c.

Boston, Ms. Six hoes and six candlesticks,	
fr. E. B. Huntington.	
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Quilt fr. s. s. 9;	20 50
Springfield, Ms. 250 Leigh Richmond's	
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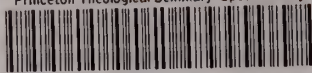


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